The Missionary Herald

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A West Africa Number

IT may be a relief from surveying blood-drenched battlefields and countries torn by war's alarms to turn the eyes toward a part of the world little if at all disturbed by what is transpiring in Europe. We take pleasure in bringing together this month several articles that set forth one and another aspect of our West Africa Mission, a field never visited by tourists and concerning whose primitive conditions and whose remarkable response to the gospel message the American Board constituency is too little aware.

The Harassed Fields

LETTERS from Turkey come steadily if not regularly to the Board Rooms; and from all mission stations, from the interior as well as from the coast cities. On one day recently a dozen letters were received from points as far apart as Constantinople and Harpoot. They are uniformly reassuring as to the safety and welfare of the missionaries. A young lady traveling in the interests of the Young Women's Christian Association, who had arrived at Harpoot from Marsovan, laughed at the idea that there was any danger in her traveling alone on a six days' journey across Eastern Turkey.

School and college work is in some cases disturbed by the impressing of teachers into the army, or by the withdrawal of students because of increased poverty or difficulty of travel. There is no trouble in getting money through from the United States to Constantinople by way of the Standard Oil Co. of New York. From the capital Mr. Peet reports he is able to transmit money to the interior stations.

German influences are active in the land; in some cases the antagonism between Turk and Armenian is being intensified through their propaganda. On the whole, the Board's fields in this belligerent country are remarkably free from danger or disturbance to mission work. In some ways the opportunity proves even greater in this era of oppression. From Austria and the Balkan States come reports of piteous conditions; in the former through the ravage of actual warfare, in the latter from the unsettling apprehensions of being drawn into the conflict.

Getting Used to the War

IT is surprising how soon we adjust ourselves to what at first seems unendurable. Horses get used to automobiles, and pass indifferently that which formerly made them plunge. And men and women who stood aghast when the war broke out are now getting tired of the monotonous reports of advance and retreat; they glance at the headlines of the war news and turn to more exciting reading. The newspapers are beginning to crowd the war dispatches off their front page, or at least to divide that conspicuous space between the stories of the battles and the stories of politics, sports, and murders. We are all getting used to the war.

It is well for us, then, to force ourselves again to stop and think; to realize how horrible is the slaughter; what desolation and despair are being wrought; in what irrecoverable ruin

families, towns, districts, perhaps even nations, are being involved; how anti-Christian and essentially barbaric is this method of settling difficulties; what a setback is entailed for all the finer relations and activities of life; how art and music and literature, how industry, education, and social welfare, to say nothing of religion, are all engulfed in the furious effort to conquer by destroying; how everything is shoved aside or overturned, that the old brute instinct of fight may have free and full course.

We are not to let up in our denunciation of this awful war or in our demand that the responsibility for it be determined. The execration of the onlooking world is yet to be visited on the people or the ruler who provoked the conflict, and on those who have prosecuted it with ruthless and inhuman severity. And Christendom is bound to devise and to set in motion a better way of maintaining the peace of the world. We must not settle down to accept the monstrosity of this war.

Relief of Continental Missionaries

THE bond of missionary fellowship is proving stronger than the disrupting influence of war. The plight of European missionaries, left stranded without funds for their personal support or for the upkeep of their work, has appealed to the friends of missions widely. The last month's *Missionary Herald* reported steps taken by the London Missionary Society to render relief. Pending effort to raise a fund in this country to provide for these exigencies, the American Board has joined with several other American foreign missionary societies in advancing the sum of $5,000 for temporary relief of German missionaries in China. The National Missionary Council of India has made an appeal to the missionaries of that empire for relief of Continental missions there; in response, many missionaries have pledged a personal monthly donation of at least 10 rupees ($3.33). That these men and women out of their small stipends should make such large gifts to the aid of their Continental brethren shows how urgent is the situation. Their example we feel sure will prompt the generosity of friends in America.

Dependable India

INDIA'S uprising loyalty to England in this crisis grows in importance as fuller reports of its demonstration are received. It is a surprise, apparently, even to India itself. "I never supposed we should see the time," writes one missionary, "when there would be such an outburst of loyalty over the whole land." That Bal Gangadhar Tilak, arch conspirator and most bitter leader of revolt, should return from political exile only to summon his countrymen to support Great Britain, is one of the amazing contradictions this war has produced. Scarcely less significant was the recent speech of Aga Khan in London, declaring his allegiance and that of those whom he represents to the British crown. For Aga Khan is a Moslem prince, leader of the Khoja sect of Islam, at one time chairman of the All-Moslem League of India, a wide traveler, with huge influence over the Faithful in East Africa, Central Asia, and India.

The prompt action of Hindu and Moslem rulers of India in making grants and dispatching troops to England's aid was a practical testimony to the sincerity of utterances made at public gatherings all over India. And England's prompt action in placing these India troops at the crucial battle front in France was as significant a response of trust and appreciation. Her Indian empire is being knitted closer to Britain's heart these days. It is not too much to expect that one issue of this war will be a new era in India's imperial status. She is declaring herself worthy of yet larger responsibilities and privileges than have yet been accorded her.

India's loyalty upsets Germany's calculations; it disarranges her plans; it restores the word "honor" to its place of rule in men's hearts; it

is an object lesson for the world to contemplate.

Collapse of "Moslem Menace"

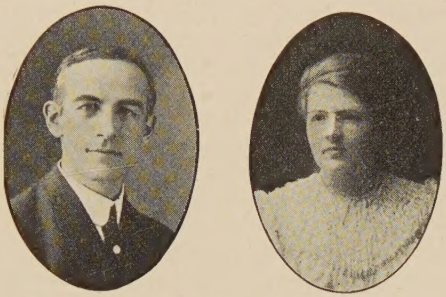
ANOTHER good fruit of this war is that the world is brought to realize that Moslems are not all one or alike; that they do not move together at the call of the caliph in Constantinople; that they are not welded into one indivisible mass. Islam is mighty in its numbers, its fanaticism, its ideal of conquest; but it is not the menace to civilization that it has been pictured. It has some weaknesses and disintegrating forces that prevent a strong advance.

One of the American Board's staff in India points out this fact with emphasis: "There is much loose thinking and talking in America of 'Mohammedans' as though they were all one the world over. As a matter of fact, bitter jealousies and race antagonisms, diverse languages, and other divisive forces, hopelessly separate Mohammedans from Mohammedans. 'Seventy million Mohammedans in India' is an easy sentence to roll off the tongue. One might even think by the way it is said, that these were almost the same as seventy million Turks or fanatical Arabs; but there is little of unity and a vast amount of diversity even among Indian Mohammedans, and they are bound to Constantinople by the slenderest of ties. Their leaders have repudiated the Turks in no uncertain tones. Here and there individuals may make a little trouble, but India as a whole is at present safe from any Mohammedan menace, and it is hard to imagine circumstances in which the Indian followers of Islam will make any serious trouble."

The real point of concern as to a Moslem "holy war" has been said to have shifted to North Africa and to the growing dervish order of the Senussi, whose headquarters are in the Libyan desert. They are described as fierce, intensely fanatical, and mysteriously influential through the world of Islam. But their dramatic and boastful advance to support Turkey in her recent war with Italy over Tripoli has faded into obscurity; nothing came of it. The Moslem menace appears to be largely in the mind's eye.

To the Philippine Mission

THE Philippine Mission is at last to have some of the reënforcements long and eagerly called for, Rev. and Mrs. Frank C. Laubach, who were appointed missionaries in 1913, having sailed in January for Mindanao. Mr. Laubach, or Dr. Laubach as he may now be called, as he secured his doctorate of philosophy



DR. AND MRS. LAUBACH

just before leaving for the field, is a graduate of Princeton University (*cum laude*) and of Union Seminary. Working his way through school, he secured some early experience that may not come amiss; vacations were spent in such useful occupations as those of painter, night watchman, canvasser, and director of boys' clubs. During the time of his later studies he has done social settlement work in New York, has served as Sunday school superintendent of First Congregational Church in Flushing, and as preacher in several pulpits. His missionary interest dates from college days, when he helped to organize a Student Volunteer band.

Mrs. Laubach, after graduating at Dickinson Seminary, Pennsylvania, and after three years' experience as teacher, took a three years' nurse's course in the Presbyterian Hospital Training School for Nurses in Philadelphia and a one-year course in the Bible Training School, New York City.

Our best wishes go with these missionaries, as specially equipped for their task they face a work of tremendous need and opportunity. It seems likely now that the mission will occupy a station in Northern Mindanao, at Surigao or Cagayan, where the field is said to be literally white for the harvest.

A Word about the Almanac

WE hear many commendations for the American Board Almanac for 1915. "The best yet," it is said; "fine in appearance and in contents; the pictures are specially good and the presswork excellent." All of which is gratifying to hear. But the surprising fact remains that the Almanac is not going as well as in previous years. Individual sales are as numerous, but there is not the customary call for packages of fifteen (for $1) or of a larger number. Apparently pastors are not endeavoring, as heretofore, to see that this little annual gets distributed among their people. That is the disappointing fact for the American Board—not so much that the dime is not forthcoming as that the Almanac's reminder seems likely to be lost from many homes. It's not too late to remedy the matter now; we feel sure the Almanac will sell on sight. It's worth far more than ten cents.

Missionary Co-operation in 1914

INTERNATIONALLY the year 1914 was a year of disruption. Nations were arrayed against nations; war drove peoples apart and built higher between them the walls of hate and prejudice; Europe became less neighborly, more sharply divided.

But from a missionary point of view 1914 was notable as a year of getting together; mission boards and mission fields developed union movements as never before; missionaries and native Christians organized for more united work; missionaries and government officials devised new coöperative plans. The Cincinnati Conference of Mexico Missions in July; the reorganization on a more inclusive scale of the North China Educational Union at Peking; the beginning of the United Evangelistic campaign in Japan; similar comprehensive evangelistic undertakings in China; the merging of missionaries and Chinese church representatives in the organization of the North China Mission; alliances of missionaries with local government officials in educational work in China and in settlement work for the depraved classes in India—these are but some of the outstanding events of 1914 on the foreign mission fields that make the year notable for its binding together of the Christian forces of the world. Will 1915 do more to this end?

An Inventory of the Board

A PARTICULARLY attractive and valuable four-page leaflet is just off the press—"An Inventory of the American Board." Such a quick view of its many-sided industry is always needed. One prepared some years ago became out of print. The new issue has been entirely rewritten and reflects the situation as it is today. It is specially designed to interest people who have little conception of the breadth and variety of the Board's work. The figures are effectively displayed so that they do not break into the story of the text. Printed in two colors, with new and striking pictures, brief, readable, impressive, we believe it will have the wide circulation it deserves. Send for a copy or copies; and if you think well of it, distribute it wisely.

An Eminent Scientist from India

THE Twentieth Century Club of Boston had the privilege recently of listening to two distinguished natives of India, Professor Bose, of Calcutta, and Mr. Lajpat Rai, leader of the Nationalist Party. Professor Bose is sent out by the British government to lecture before scientific bodies upon his botanical discoveries. Mr. Rai is making a study of American life and institutions.

We have heard much of the mystical and philosophical genius of the East Indians, and we have long been pre-

pared to expect valuable contributions from their race in the realms of pure thought and religious experience; but we have not looked for India to produce a scientist of the first rank. Professor Bose's original and highly significant discoveries as to the nervous systems of plants interest us as a revelation of the possibilities of the Indian's mind quite as much as for their pure scientific value. Here was a man from the East dealing with the realities of nature and making scientific deductions therefrom with the painstaking accuracy of a Romanes or an Agassiz. Such a man would seem to support the policy of President Zumbro, of our American College at Madura, in placing emphasis upon mathematics and science rather than upon metaphysics and philosophy in the training of Indian college men. The theory is that the Oriental mind needs little encouragement in the development of the imaginative and speculative powers, but much encouragement in the matter of grappling with the realities of the physical universe. Professor Bose is a demonstration of the fact that Indians can make exceedingly good use of such courses as President Zumbro is providing.

A Political Agitator from India

Mr. Lajpat Rai's remarks attracted wide attention as bearing upon the possibility of India remaining loyal to Great Britain after the war. He was of the opinion that the present loyalty is for the present emergency only, and that no people of the intelligence of the Indians can tolerate being ruled by another power; and that unless England makes a radical change in her policy, there is trouble ahead. As we listened to the adroit and really eloquent remarks of the leader of the Nationalist Party (both speakers were masters of a pure English style), we were impressed by the fact that he lacks just what Professor Bose possesses, viz., an ability to deal fairly with the facts of the case. His argument was more conspicuous for warmth than for light. In explaining the ignorance of the population, he scored Great Britain for not spending more than $20,000,000 per year on education in India; but he failed to state how much money India was spending for education before Great Britain came on the scene.

Some one asked him if national independence was possible in a land of so many diverse if not antagonistic elements. Mr. Rai straightened that matter out in short order. He said there were really only two diverse elements in the population politically considered, the Aryans and the aborigines; that religion was a matter of personal preference and did not enter into the question. It is to be noted that he left out of account such little considerations as the 150 diverse languages of India and also a certain institution known as caste. Mr. Rai very properly praised the Indian soldiers now fighting in Europe, and was of the opinion that an army of unlimited size could be raised "if only England would allow the people to bear arms." Probably he does not know that in the United States we are not allowed to bear arms, and that freedom in this matter exists only in barbarous or half-civilized countries like Mexico. Imagine England allowing a general use of arms in Bengal! It would be a sweet place to live in!

Mr. Rai on Christianity in India

As to Christianity, Mr. Rai paid warm tribute to the social work of the missionaries, but he was emphatic that there is no hope for Christianity in India if we expect to teach our "dogmas." His reference to Christian truths as dogmas reminds us of the man who naïvely defined dogma as anything the other fellow believed. Surely Mr. Rai must know that the social service of the missionaries in his country is based upon certain convictions which they hold as to God and human society and duty. Take away these and there will be no more social service in India than there was when

widows were burned and men were left to swing by hooks thrust into their backs.

A Word in Season

PERSONAL testimony counts. The minister of a Congregational church, in the course of a recent preparatory lecture, drew an illustration from the foreign mission field. He introduced it with the words, "I was reading in the *Missionary Herald* yesterday." The week following, the *Missionary Herald* received the list of a club of subscribers from that church. Possibly there was no connection between the two events; more likely there was a connection. The pastor's word has weight. It does not need a long talk or a frantic appeal to reveal his interest or to commend his example. The people soon know what their minister really values.

The Witness of Prophecy

THERE have been unnumbered instances of persons being won to Christianity simply by reading the Scriptures. Every missionary tells of such cases. Ordinarily it is the New Testament story that is so effective. Rev. E. W. Thwing, secretary of the International Reform Bureau in Peking, declares that his "writer," a Confucian scholar of note, was converted by studying the Old Testament prophets. Formerly he had not been willing to read the Bible or to go to church. But having to write out for Mr. Thwing some articles on Jewish prophecy in its relation to the wonderful history of the Jews and to the present agitation for their return to Palestine, he became so deeply interested in the story that he wished to take the Bible home and read for himself. So he was led to see the great purpose of God unfolded in the sacred writings. At length he came to his employer, saying, "I believe my heart has come into the light." His face showed a new joy and inspiration. The ancient prophets of Israel had brought the word of life to the scholar of China. The Bible is still the best messenger of the gospel.

Rearrangement of the Board Rooms

RECENT enlargement of the building adjoining the Congregational House worked to the disadvantage of the American Board. It closed three windows and darkened others in the seventh floor offices so as to cut off much light and air. Some change was made necessary. The result is a rearrangement of rooms, the addition of new windows, glass partitions, and indirect lighting, so that the general office is much lighter and it seems also roomier. Thanks to the skill of the architect and the untiring effort of the Prudential Committee's sub-committee on Rooms, we seem to have emerged from the difficulty better off than before. Friends of the American Board are always welcome at its Rooms; they are specially invited now to look in upon us and to judge for themselves if we have not a good workshop.

The Givers behind the Gifts

FIGURES do not tell the whole story. The pages of "Donations" which close each number of the *Missionary Herald* are sometimes thought to be dry reading. If we could trace back those donations to their sources and discover just the situation and the motive of the several donors, our hearts would often be stirred.

Here are two revealing letters that came with gifts of the past year. The first is from a church in North Dakota, forwarding five dollars: "The treasurer of the church here is sending you a small offering. Our pledges for 1914 are not all in yet, so we hope to send more. This is a missionary parish, *without any church building yet.*"

The second letter was received by District Secretary Hitchcock from an Illinois boy: "I have been much interested in what I have heard of Albania. I am inclosing one dollar which I have earned. I am a newsboy and earn fifty cents a week. I put one-tenth or more in my mite box. As I would like my money to be in use, I am sending it to you, hoping it will do some good."

CHISAMBA — A DEMONSTRATION

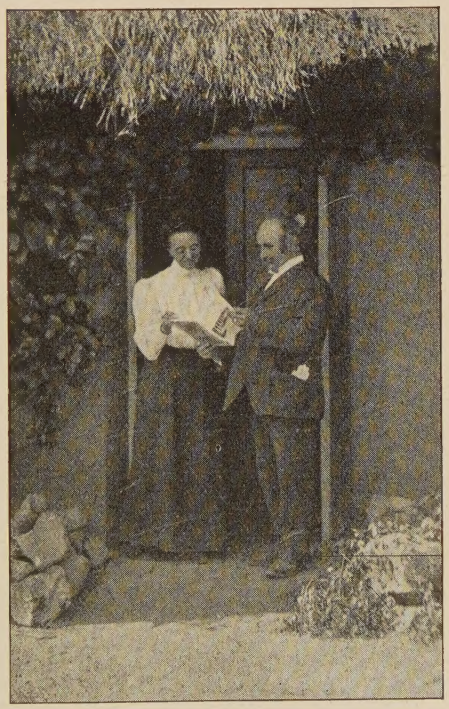
The Showing for Twenty Years of Mission Work in a Pagan Tribe in West Africa

BY SECRETARY CORNELIUS H. PATTON

THEY have been celebrating the twentieth anniversary of the Chisamba church, which was founded by Rev. Walter T. Currie, D.D., in 1894; and the story sent us by Rev. John T. Tucker, Dr. Currie's successor, suggests certain things by way of contrast. What does the then-and-now test have to show? Let every one who desires to know the facts as to the value of mission work in pagan regions like Africa take notice.

UNTOUCHED BY THE GOSPEL
At Chiyaka, West Central Africa

Twenty years ago a savage tribe ruled over by a savage chief, Kanjundu. The people, ignorant, superstitious, unclean; slave hunters and traders by profession. Large caravans penetrating into the interior every season as far as the Great Lakes, and returning with their stock of human beings whom they have torn from homes and friends to sell at the coast. Stockaded villages containing five or six hundred people each, living in crude huts made of sticks, mud, and grass; in the center of the village the palaver house, where the men take their meals apart and in which they hold their counsels. Filth on every side. Upon the women has settled down a cloud of ignorance and degradation. The witch doctor is much in evidence, with his basket of charms and his boasted control over the spirits which dog every man's steps and whisper from every tree top. The chief is cruel and polygamous—eight wives, one hundred slaves. His only badge of office a hippopotamus-hide whip (the dreaded sjambok), with which he regulates his



DR. AND MRS. CURRIE
Under whose care the Chisamba Station was opened

domain. His favorite method with offenders is to bind the man to a tree, face to the trunk, arms stretched above his head, and then to flog him until he is raw. In that position and condition he is left over night, and in the morning the flogging is renewed. Kanjundu himself described the process to the writer. There is not a church, a schoolhouse, or a Christian in the region. Such was Chisamba twenty years ago.

What do we find today? A village laid out with broad, intersecting streets; houses of sun-dried or burnt brick, built on straight lines, neatly thatched; windows, doors, rooms, furniture, pictures, books—all the paraphernalia of civilized family life; at meals, the father seated with the one wife and her children, asking God's blessing upon the food. At one end of the main street we recognize the schoolhouse, a sizable building equipped with desks, blackboards, tables, books; throngs of pupils are found. At the other end of the street a long, low building divided into sundry rooms, with rows of bottles, bandage rolls, an operating table, instruments, and the usual furnishings of a hospital, except that there are little houses instead of wards. Over there is the carpenter shop, blacksmith shop, and other structures, indicating a well-developed industrial life.

Overshadowing all is the church, whose long rafters and high walls taxed the ingenuity of the builders. The bell is ringing and we will go inside; not on this big anniversary occasion, but on an ordinary Sunday. There are some nine hundred people sitting on the benches; the auditorium looks well filled—men on one side, women on the other. They are all neatly clothed, and give the appearance of being well fed and prosperous. It is easy to distinguish the heathen, some two hundred in number, who sit in the transept; and yet, so far as clothing is concerned, they have come to look much like the Christians. The missionary is preaching today, and he is in the high pulpit at one end; below him on a

CHISAMBA WOMEN NEAR THE CORN CRIB

AT THE HOSPITAL, CHISAMBA

The huts take the place of wards for the native patients. The indistinct framework in the center of the picture is that of a couch bed with awning. Others are still further in the background

platform is the native's chair, with Mrs. Missionary at the cabinet organ. When a hymn is given out nearly every man reaches for his side pocket and produces a hymn book. (The women of Africa are not yet sufficiently advanced to have pockets, any more than they are in America.) The service proceeds in an orderly manner, and when the offering is made "the elders," who have been sitting on the front bench looking very dignified, arise and collect the gifts in an impressive way. Had you arrived nineteen years instead of twenty years after the founding of this church, you would have seen Kanjundu, the chief (he has recently died), sitting among the elders and leading the congregation in the responses. It is some time now since he was converted, and if you had sought out his own village, a few miles away, which he modeled upon Chisamba, you would have found him living with one wife, and his former slaves settled around him, each in his own home and being treated like sons. He would have taken down the now unused sjambok from the wall and have told you how he learned a better way of ruling over his people.

Where shall one stop in this fascinating story? Statistics are something and are worth citing here. Church members, 340; Sunday school scholars, 900; day schools, 14; pupils, 1,407; native teachers, 41; regular preaching places, 14; native preachers, 6; missionaries, 6; medical treatments (last year), 12,752. But you need to realize that in addition to these institutions at Chisamba and the outlying schools and preaching places, the life of the entire population has been permeated with Christian ideas and forces; that heathen practices are disappearing; that the witch doctor is going out of business; and that every village in the district is eagerly waiting for the time when a Christian teacher can be located among them. In a word, you will find that the Chisamba district is one great harvest field, and it will be impressed upon you that if the work is properly followed up and supported from home there will be a large ingathering in

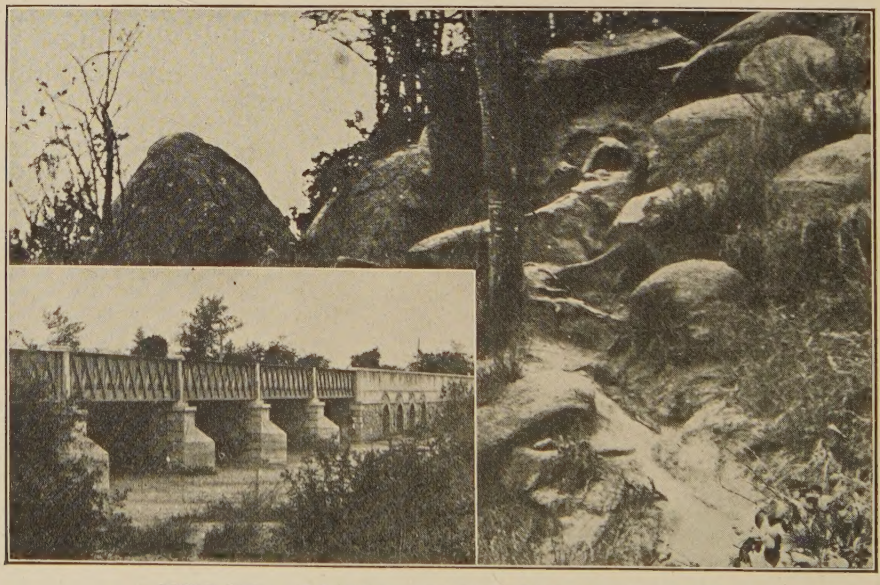
coming years. Without any question, the whole region can quickly be Christianized.

The fact is, in twenty short years at Chisamba they have made the leap of ages. In two decades they have passed from the bottom level of society up through all the intervening stages of social evolution, until they are now on a fairly good stage of civilization. Aside from the wonderful personal transformations, Chisamba is a social demonstration of a very impressive kind. Nothing but the grace of God could accomplish such a result! Chisamba is a demonstration of our gospel's power, and it should be added that what has been done here has been done in scores of other places in the Dark Continent.

ELDERS OF CHISAMBA CHURCH

Mr. Tucker describes elsewhere in this number of the *Herald* how the celebration was conducted, and we hope all will read his story; but we call attention to the larger significance of the event in the belief that it will help stimulate faith in our gospel and in the work of foreign missions. Is there anything in the world which pays like this? We particularly congratulate the Canadian Congregationalists upon this work, as it is of their creation and support.

The detailed story of the twentieth anniversary celebration is followed by an account of the opening of the new Dondi Institute, which is to train the leaders and teachers for this rising people. Although this event did not take place till a few months after the Chisamba celebration, it is another evidence of the wonderful vitality of the spiritual and mental life of the people of the West Central Africa field.



GOING INTO CHISAMBA—THE OLD WAY AND THE NEW

CHIEF CHIKOSI, OF CHIYUKA

The Successor of Kanjundu, Christian Chief in West Africa

AMONG the Ovimbundu folk in West Central Africa, the influence of their chief is hardly less important than the influence of the white missionary. Recognizing this fact, the missionaries at Chisamba, and especially Dr. Currie, of the Canadian Mission, which cares for that station, made earnest efforts to secure the conversion of Kanjundu, the chief at the time the mission was opened.

CHIEF CHIKOSI, SUCCESSOR TO KANJUNDU

Kanjundu was one of nature's gentlemen, intelligent, farsighted, and kindly—probably the ablest representative of his tribe. When Kanjundu died, therefore, a year and a half ago, the question of his successor concerned the mission as well as the tribe. Some believed that unless a missionary went to live in the Chiyuka district, the Christian work would go to pieces and the people relapse into a savage state again. But very soon every one, even the "old men" of the tribe, declared that only a Christian could succeed Kanjundu.

The dead chief's brother declined the election. "I am an old man," he said. "I have never accepted the 'words.' How, then, could I guide a village of books, I who cannot read and who know not God's ways?"

Kanjundu's son had been barred out by the chief himself as unfit to lead. So presently Chikosi, a nephew of the dead man, was chosen by the royal family and by the people and was installed chief in Kanjundu's stead.

Chikosi is about forty years old, an elder of the church, and never loath to preach or pray as he goes about his villages. He has dignity, good judgment, and a determination to work for his faith. After his election, Kanjundu's servant brought to Chikosi the hymn book, the copies of Psalms and of Proverbs which had belonged to Kanjundu, saying that his master wished them to be given to his successor and desired him to read the sixteenth chapter of Proverbs. This was done, and in the midst of much rejoicing Chikosi was led to the *ombala*, or council chamber; and thence a long procession conducted him to the church, where he was installed chief with a religious service—the first ceremony of the kind which had ever been held in Chiyuka.

In an account of himself and his aims which he has written, Chikosi says: "I have no desire to do as did the chiefs of old. We are now the people of Jesus Christ. Some people from outlying villages came to me and said: 'Chief Kanjundu did not permit the brewing of beer and other things; you, our new chief, what is your word? May we not do it, at any rate those who so desire?' I replied: 'I have no other word than that of Kanjundu. Everybody knows that beer makes the people err and swerve from the "white"

path, the path of righteousness. No, I will not permit beer drinks in my district.'"

Elsewhere he says: "Just as Kanjundu caused 'the words' to go forward, so do I desire. The teachers were his advisers, and he loved and honored them. I am in the hands of the teachers, like my predecessor. My greatest desire is to see all the people serve God and believe in the Lord Jesus Christ."

Chikosi, with his one wife and five children, lives in his model village of Chiyuka. Neat houses of three to six rooms are built along wide, clean streets. On Sundays the large temple in which Chikosi was married with the Christian ceremonies, and where his installation as chief took place, is filled with audiences averaging over seven hundred. The young people are more and more desiring an education, and Chikosi seems likely to achieve his desire to lead his people in ways of truth and progress. May the next quarter century show equal growth!

Angola's Doorway—Lobito

BY
Henry S. Hollenbeck, M.D.,
of Kamundongo West Africa

THE province of Angola has an estimated native population of seven million and a rapidly growing white population which at present does not number more than a few thousand. The natives are divided into several tribes speaking different dialects, and missions have been established in four or five of them. The mission of the American Board is in a large and progressive tribe; if the present forward move of the mission shall be adequately supported, there is reasonable prospect of its being evangelized.

The tribe forms a wieldy unit, and if thoroughly Christianized will constitute a strong agency for the evangelization of other tribes where at present no missionary work is being done. The people are in some respects particularly well fitted for that work. A generation of traders and descendants of traders, they are much given to travel. In the old days a single journey lasted from one to two and occasionally to three years. Their linguistic powers have been cultivated, so that, as a rule, they readily pick up a strange dialect, and some of them acquire a foreign language rather easily.

Conditions are now favorable for a rapid advance in missionary work; but the present opportunity may soon pass, owing to the influx of settlers, many of whom are agnostics or worse, whose influence will have the effect of increasing very markedly the difficulties of the work as time goes on. Hence it is quite possible that the next five years will very largely determine whether or not Christian influence is to dominate the tribe. With proper support, which must include an increased force, the mission will be able

to develop the native work in its territory.

There is, however, no provision for the white settlers; for the only church work for white people in all this district is a small Boer congregation. The settlers are mainly Portuguese, though other nationalities, notably English, are more largely represented in the present immigration. There is evidence that some of the settlers could readily be interested in a local church work. A great stimulus to immigration will be the completion of the railroad now under construction.

DR. HOLLENBECK STUDYING AN IDOL SHRINE

The seaport for this region is Lobito, a small but growing town on the west coast, about 12° south latitude. Built mainly on a bar which forms one of the finest of natural harbors, practically the entire town at present is within a stone's throw of the ocean, on the one hand, or the bay on the other. It is the port of entry of the Benguella-Katanga Railway, which is aiming at the copper mines of the interior and ultimately to connect with the Cape to Cairo Railroad, thus forming with the east coast branch a transcontinental line from east to west. Hence Lobito seems destined to become an important modern seaport.

The location is pleasant and reasonably healthful. It has the appearance of a summer resort rather than of a commercial center, and is practically free from the justly dreaded African fevers. The gateway to vast interior regions, with their mines, forests, and arable land, which are the goal of prospectors, speculators, and agents from Europe and America, and with millions of pagan Africans, its strategic importance is unquestioned. The town is at present without a church or any religious influence, and seemingly very

PALM AVENUE AT LOBITO

largely "without God and without hope in the world," aside from the hope of material advancement. Everything is now in the molding, including civic, social, and moral life. Shall the Church of Christ have no part in that molding? Shall the thousands of natives assembling there learn only of the material side of civilization, with its greed, lust, and passion, and nothing of its source and motive power, of God and of his Christ? It seems to be very largely the responsibility of Christian people in America to answer these questions, since their missionaries occupy this colony.

Lobito might be called the natural, legitimate, and shall we say obligatory field of the American Board, since its mission already occupies the hinterland along the railway and all of its West Central Africa missionaries go and come that way. The iron is hot; can we fail to strike?

NATIVE SHACKS AT LOBITO, ANGOLA

LIVING IDEALS OF EVANGELICAL PASTORS IN CENTRAL TURKEY

By Rev. FRED FIELD GOODSELL, Marash

THE Adana massacres of 1909 revealed in plain red letters one ideal—at any cost "to follow in His train." For it can never be forgotten that more than a score of the evangelical leaders of Central Turkey at that time sealed their witness with their blood. This has not been unfruitful. Among other signs of fruitage, we see young men from the colleges responding to the ideal of personal loyalty to Christ by filling up the broken ranks. The massacre losses in leaders have almost been made good, in point of numbers, during the last five years.

The strong national spirit which finds vigorous expression in some form or other in every young Armenian in Turkey is a decided asset in the character of the evangelical pastor. The form which it takes in him as it shapes his ideal of church life is the wholehearted acceptance of the principle of self-support. About one-fourth of the churches of Central Turkey have reached full self-support. Others are pressing on. The thirteen self-supporting churches serve approximately two-thirds of the Protestant population of the mission. This fact witnesses to genuine self-respect and deep evangelical earnestness.

Every pastor is a school superintendent. He finds himself in charge of a number of teachers; for, as in mediæval Europe so in Turkey today, each religious body provides its own schools. As an educational leader, the pastor makes every effort to increase the efficiency of his schools. The widespread educational awakening in the Near East which has been in progress dur-

A GROUP OF "NEWLY WEDS" IN WEST CENTRAL AFRICA

The woman on the right is the bride and the man on whom she lays a proprietary hand is the bridegroom

ing the last ten years finds the Protestant pastors among its most ardent agents. Nothing short of a good schooling for every child and higher advantages for many will satisfy. The Protestant churches are light-bearers as well as love-bearers.

But as most significant of all, prominence should be given to the growing missionary zeal of the evangelical pastor. The providential nature of the position of the Armenian people in the Moslem world and the strategic missionary opportunity which faces every evangelical church and its pastor are convictions which are being wrought out in the service of many evangelical workers in Central Turkey today.

One of the best proofs of this statement is the action taken by the representatives of these churches at their annual conference last June in Aintab. The general subject of the conference was, "Preaching the Gospel." The theme was traced out in its bearings upon all sections of the population of Turkey. In addition to the deep spiritual impetus of the sessions, the result was the organization of a home missionary society, the constitution of which claims that the responsibility for the evangelization of Turkey rests, not upon the foreign missionaries, but upon the native Christians. The hope is eventually to make this an organization embracing all evangelical churches in Turkey. Plans were also made looking toward the appointment of a pastor to act as a special superintendent for this work. This is a great step in advance and calls for the continued faithful coöperation of the American Board. It points to the ideal which is winning the heart and has begun to sway the religious imagination of every evangelical worker in Turkey.

Whatever happens in Turkey as the result of the present war, there will be greater need than ever for men of such ideals as these. The war cannot destroy these ideals nor the vast populations toward whose uplift they form the mightiest force. In all probability the outcome of the conflict will be larger freedom and richer opportunity to win the Moslem world to Christ.

IN THREE YANGTZE CITIES[1]

By SHERWOOD EDDY

UNG HUAI IN FOOCHOW

AFTER finishing our tour of the cities in North China [see January *Missionary Herald*] and in inland Hunan, we spent ten days in three great cities of the Yangtze Valley. In Wuchang the situation fairly bristled with difficulties. On the opening night it rained; yet in spite of this more than a thousand students came out and sat in the rain, with their umbrellas up, for an hour. I had to speak with the rain on my face or dripping down my neck; but the earnestness of the students was such that they remained to the end, in spite of every obstacle. The next day it rained all day, yet that night fifteen hundred Confucian students came out through the mud and listened earnestly as we spoke upon sin. On the third night. twenty-five hundred students filled the great pavilion. After speaking for an hour on Christ as the only Saviour, more than two thousand remained to an after meeting and over four hundred of these men enrolled themselves as desiring to join Bible classes.

Last year some of the officials in the city were opposed to all public meetings because of the unsettled political conditions. Wuchang, in fact, is the storm center of revolutionary Young China. Here every revolution begins and the officials are always afraid of trouble. Last year they would not even let us look in at the great Heroes' Temple of the city. This year, however, the military governor gave us this very temple for our meetings. It is the place where the emperor was worshiped under the old régime. The governor, after hearing of our work from the vice-president of the republic, Gen. Li Yuan Hung, who entertained us in Peking, erected at his own expense a pavilion in this temple to seat several thousand students, put in an electric light equipment, telephone service, and provided tea for all guests. The civil governor granted leave for the students to attend the meetings.

Soochow was our next stopping place, an ancient walled city with over half a million inhabitants. It was here that "Chinese Gordon" fought to suppress the Taiping rebellion. A large tent had been erected in a central square of the city. Meetings were held successively for the various classes of the community. Most notable of all was a

ONE OF OLD CHINA'S PROTECTORS

The Guardian Lion often seen at gateways and in courtyards

[1] We are fortunate in obtaining permission to print this portion of a private letter from Mr. Eddy.—THE EDITOR

large meeting for a thousand women students of the city. Some of the girls with bound feet could not walk to the meetings, but the tent was crowded with a large, intelligent audience of modern Chinese women students. After an hour's address to them on Christ as the Saviour of womanhood, more than 480 of these Confucian young women, including a score of principals and teachers of the colleges, signed cards expressing a desire to join Bible classes to investigate Christianity. Some of them promised to permit us to conduct Bible classes in the government schools themselves. This is in advance of what is permitted even in the high schools of America.

AREN'T THEY WORTH WORKING FOR?

We next went to beautiful Hangchow, the former capital of China, the southern center of classic culture and conservatism, which so long excluded the missionary and scorned the gospel. Arrived in the city, we hastened to the modern theater where the meetings were to be held. The Confucian owners had granted us the theater for three afternoons, canceling an important theatrical engagement and refusing to take several hundred dollars a day, which was the usual charge. Inside the theater we found over 2,500 students, while outside 2,000 more were standing patiently for an hour, waiting their turn to get in. After delivering our message to the first audience, the theater was emptied and instantly filled to overflowing while the address was repeated. After we had spoken frankly on the desperate need of China, the graft, corruption, and moral destitution of the country, we expected a smaller audience on the second day. On our arrival at the theater, however, we found it filled with 2,500 students and the door closed. Two thousand men were again kept standing in the street for over an hour, waiting their turn to get in.

The whole student body of the city, numbering 4,000 in all, came out to the meetings, and in addition the officials and leaders of education and of trade. The civil governor granted a half holiday to the students for three successive days to attend the meetings, and on the second day his representative took the chair. After we had spoken for an hour on Jesus Christ, an opportunity was given for those who wished to join Bible classes to do so. More than one thousand students enrolled themselves as inquirers. Four years ago, immediately after the meetings, the teachers and principals of the government colleges had forbidden the attendance of the students at Bible classes and opposed our work. This year, however, these same principals invited us to a banquet, thanked us for helping them in their work for the students, and received cordially an address in which we asked for the opening of the government schools to voluntary Bible classes. Our interpreter at these meetings was Mr. C. T. Wang, the young Christian statesman of China, formerly a member of Yuan's cabinet and vice-president of the National Senate. He is now national secretary of the Young Men's Christian Association, with Mr. Brockman.

On the second night, the military governor, the civil governor, and the officials of the province invited us to a banquet. After dinner the governor cordially requested me to address them.

I shall never forget the scene on that night. Two men stood out as leaders in that group. There was the young governor, less than thirty-five years of age, a soldier in the revolution, now a general and the ruler of seventeen millions in this enlightened province. Beside him sat his young secretary of state, Mr. S. T. Wen. A few years ago this young man was a Confucian agnostic, knowing little of Christianity. With the governor he was one of the leaders of the revolution which made China a republic. Three years ago he came to this province to act as minister for foreign affairs and secretary of state. Last year he came to Shanghai as the governor's representative to attend a banquet tendered to Dr. Mott and myself to request a modern Young Men's Christian Association building for the city of Hangchow. Immediately on his return, at his recommendation, the governor gave a splendid lot covering two and a half acres of the most valuable land in the center of the Manchu city, worth several thousand dollars.

Side by side the young governor and his secretary of state carried on the great fight against opium, until recently they celebrated the absolute prohibition and cessation of this evil from their province. After I had stated the claim of Christianity, while my interpreter was speaking with the governor, I went over to the secretary of state and said to him:—

"The Ethiopian said to Philip, after he had heard the gospel, 'What doth hinder me to be baptized?' I ask you, 'Will you become a Christian?'"

He said, "I will."

"When will you receive baptism and join the church?" I asked.

"Next Sunday," was his prompt response.

On the following day this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke out into applause when he made this bold statement. He is probably the strongest man in his province today. On Sunday he was baptized, and on that day, fulfilling the request of President Yuan Shih Kai from Peking for a day of prayer for peace, the young governor and his secretary of state ordered prayer for the peace of Europe and the world to be offered in all the cities of his province. Truly the Kingdom is coming in China.

LISTEN TO THIS FROM YENPING

YENPING is a city on the Min, about halfway from Foochow to Shaowu. President Beard, of Foochow College, sends these figures as the report received from evangelistic meetings held in that city in connection with the recent campaign through Fukien province:—

"Among those who signed [to join a Bible class] were the governor and his main attendant, the mayor of Yenping city, the head keeper of the prison, the leader of the anti-opium society, two bankers, two of the leading gentry, eleven government school teachers and fifty-eight government school students; also three Buddhist priests."

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	$48,331.47	$2,753.40	$3,141.09	$3,390.61	$1,000.00	$1,054.95	$59,671.52
1914	39,110.08	3,298.83	4,229.25	11,855.57	1,000.00	972.70	60,466.43
Gain		$545.43	$1,088.16	$8,464.96			$794.91
Loss	$9,221.39					$82.25	

FOR FOUR MONTHS TO DECEMBER 31

1913	$89,120.04	$9,874.71	$5,037.80	$97,337.64	$2,500.00	$6,787.05	$210,657.24
1914	82,211.95	9,502.28	6,027.48	111,432.24	5,000.00	6,666.95	220,840.90
Gain			$989.68	$14,094.60	$2,500.00		$10,183.66
Loss	$6,908.09	$372.43				$120.10	

A DISAPPOINTING DECEMBER

THE month of peace and joy brought no peace and joy to our hearts as we watched the gifts of the churches. A drop of $9,221.39, as compared with December, 1913, is ominous. It is more than ominous; it is startling. If things are going this way the balance of the year, there is a heavy disaster ahead. We realize the severe handicap under which we are laboring this year. The effects of the war, coming on top of conditions in the business world which were far from good, create a situation which is distinctly unfavorable, as the world judges things, for the promotion of missionary work. We do not forget these things for a moment; they are with us night and day; they are hammered into our souls by no end of pessimistic remarks from people east and west. But what then? Are war and business stagnation and falling incomes the whole story? By no means. The Board has lived through many crises in the political and commercial worlds; it has survived panic after panic and came safely through the Civil War, when the United States was impoverished as France and England are now being impoverished. All this did not stem the tide of gifts from multitudes of devoted Christians. The world's view need not be the Church's view; it must not be the Church's view. Loyalty, self-sacrifice, cross-bearing, are the very essence of our religion. If we are Christians, we thrive on these things. When the churches wake up to the situation confronting the Board, they will rise to the emergency.

Individuals here and there, who follow the needs of the Board, have sent extra gifts, and we are able to register in the table herewith a slight increase in their column. A distinctly helpful sign is the large gain of $1,088.16 in the gifts of Sunday schools and young people, the result, we presume, of the Christmas offerings. Then legacies have yielded well, nearly balancing the deficit from the churches and enabling us to report a total gain for the month of $794.91. Let every one watch closely

these statements from month to month, and remember now is the time for self-sacrifice—the real thing. How dare any man who calls himself Christian reduce his gifts for missions when he is working no reduction in his luxuries!

WHAT SOME PASTORS ARE DOING

Rev. Rodney W. Roundy, of First Church, Keene, N. H., utilized his church calendar on January 3 to set before his people a program of objectives for the year, among which he stresses the support of "our splendid missionary pastor in Turkey, Rev. James K. Lyman." We are interested to see how the idea of a year's program is spreading.

Rev. Carl S. Patton, of Columbus, O., seems to have all of us distanced in the matter of program in that he preached his program to his people in such a winning way that they ordered the sermon printed, under the title, "A Program and a Plea." We have read the discourse with deep interest. We note that four pages are devoted to Rev. Murray S. Frame, of Tungchow, China, their foreign pastor under the Board, of whom Mr. Patton speaks, not only in a cordial, but in an enthusiastic way. He tells all about Mr. Frame and his great work in China, quotes from his latest letter, and pleads for his continued support and for gifts to make possible an enlargement of his chapel, the installing of a museum showing American inventions and institutions, for books for the missionaries' library, for a phonograph, and for several other things. We have an idea that Mr. Patton will get what he wants. Would that every missionary had such a church behind him!

Speaking of missionary sermons, Williamstown, Mass., the birthplace of the American Board, has recently been hearing the right sort, Dr. De Peu having stirred all hearts so that they wanted his remarks printed and circulated widely. There are no sermons so interesting as the missionary kind, rightly conceived. The real test, however, of this sermon was revealed when Treasurer Wiggin received a check for $675 from the Williamstown church, which exceeds its apportionment and equals its gift in the centennial year of the Board.

A PERTINENT AND WELCOME LETTER

We cordially indorse the following letter from the president of the United Society of Christian Endeavor:—

Editor of the Missionary Herald:

My Dear Sir: I have noted with interest your appeal to the young people, in the January number of the *Herald*, for increased gifts, which I sincerely hope will be forthcoming. You suggest also in this that the decrease of $3,000 last year may have been in part because the young people did not get credit for their share in the church gifts.

I think that very likely this was the case in not a few instances, and I think also that it should be borne in mind that most of the young people whose gifts are credited to the societies of Christian Endeavor also gave in other ways. The older Endeavorers, who have anything to give, are for the most part members of the church and give through the usual church channels. All, whether young or old, are almost without exception members of the Sunday school, and give through the Sunday school, so that the gifts credited to the Christian Endeavor societies are largely an *extra* gift from those who have already given twice to the same cause.

I have been gratified to note that in spite of these facts, very considerable sums have come from the young people's societies, both to the American Board and the Woman's Boards of Missions.

It may be worth noting also that it is very rare that any other young people's societies except the Christian Endeavor societies are recorded in the *Missionary Herald* as giving to the Board. I think this is due to the fact

that from the very beginning the Christian Endeavor movement has emphasized missionary information and missionary giving as fundamental features of the Christian life.

It would be a real stimulus to the young people in the societies if something more about their work in mission lands was recorded in our missionary publications. I presume that this lack is due to the fact that more news of the sort is not received by the magazines; but since there are many Endeavor societies connected with all our missions, since they hold great and picturesque conventions in India, China, Japan, and Spain, and the islands of the South Seas, and since they have many unique and interesting features, if your missionary correspondents more often told about these conventions and these unusual features, the interest of the young people at home would, I feel sure, be greatly stimulated.

Faithfully yours,
FRANCIS E. CLARK.

1915 MISSIONARY PROGRAMS

Before this *Herald* reaches its readers, a new pamphlet will be ready for missionary leaders in Young People's Societies. For three years our Educational Department has been sending out from month to month a sheet of suggestions for the foreign mission topics prepared by the United Society of Christian Endeavor. Now we combine with The Congregational Home Missionary Society in issuing in pamphlet form suggestions for 1915.

The pamphlet contains suggestions for seventeen programs, some of them optional. The material is chiefly information in tabloid form for the leader, with references to leaflet literature which the Home Missionary Society and the American Board can supply.

We shall send the pamphlet to all pastors and to as many missionary chairmen as appear in our lists. We need help in reaching many others.

LENTEN STUDY CLASSES

We are agreed that the Lenten season should be used to fit us for larger service. What could be better than to use these seven weeks to get in closer touch with world movements through a Mission Study Class or Reading Circle? There is a lull in social and other activities at this time, and you will find young people better able to join such a class than in the fall months before the Christmas holidays. By preparing at once, you can be ready to start a class by Ash Wednesday, February 17.

The text-book we recommend is "The Social Aspects of Foreign Missions," by President Faunce, of Brown University, the book being studied this year by young people of all denominations. It presents some of the great by-products of missions in all lands and their reflex influence upon our own country, a study well worth pursuing when so many are talking about the breaking down of Christianity. A pamphlet of special helps for class leaders is provided, making the problem of conducting the class as small as possible.

For Reading Circles we suggest the use of our new pamphlet, "The Social Aspects of the American Board's Work," with other leaflets like the Envelope Series and the News Bulletin. The Reading Circle would make a fine general church activity during Lent, enrolling adults and young people, and using the midweek prayer meeting as clearing house for the information gathered. Two special programs based upon Dr. Faunce's book might be presented at the midweek meeting to crystallize the interest aroused by the reading and to pass on the information to a still wider group. A third evening, if there were time, could be given to a program or a stereopticon lecture on the American Board's own work.

The Educational Department will be glad to correspond with leaders who are interested in carrying out such a plan.

FOREIGN DEPARTMENT

STARTING FOR THE INTERIOR IN WEST CENTRAL AFRICA

AFRICA

Chisamba's Anniversary

Rev. John T. Tucker, of West Central Africa, sends the following:—

"The month of May, 1914, will be long remembered by the missionaries and natives connected with the Chisamba station, in that the twentieth anniversary services of the founding of the church were then held. On May 13, 1894, Rev. W. T. Currie publicly received eleven young men as charter members of the Chisamba church, all of them receiving baptism at that time. Twenty years of steady work and growth were strikingly illustrated in the large gathering of interested and enthusiastic men and women who filled the big temple day by day and heard messages of inspiration and hope from Rev. W. H. Sanders, of Kamundongo, and from Sekulu Gulu, of Bailundo, who was the first native worker in the mission here.

"It had been arranged that all the delegates to the anniversary should be people from our own outstations, thus making the *personnel* different from that at the general conferences held between the various stations from time to time. Some may have thought that few would respond to the invitation, but when the people began to assemble on the Saturday it was clear that the attendance would be far from small. Ultimately about 300 people attended as delegates, to which assemblage must be added a number of small children—no inconsiderable factor in African gatherings.

"But how to feed such a crowd! For weeks before, the elders and people of the station and the Christians in the near-by villages had been talking of ways and means, and during the week prior to the meetings women from all parts came bearing baskets of meal, with beans and sauce in some instances, with the result that several large packing cases and barrels were filled to overflowing. All the women of the station came day by day to receive their quota of meal, which they cooked for the number of guests assigned to

them. Two oxen were killed, to the joy of young and old.

The Crowning Service

"The crowning meeting of the series was the one when the original members of the church gave reminiscences of the founding of the work. How the hearts of the natives warmed at the recital of the story of that first lone white man who came to settle in their midst, and who was said to be a man of peace and love, unlike other white men of whom the old men and boys had heard, who stole and whipped people! For a time the Chisamba folk stood aloof, but presently one and another were led to come and hear, or see, or talk; and then first one and then another accepted the new 'words' and allowed them to transform their lives. To hear good, lovable Lumbo give a chapter from his history was a treat. Every one of the nine speakers did remarkably well from every point of view.

"At the end of this great meeting a letter of greeting was sent to the beloved founder of the work, Rev. W. T. Currie, D.D., in which the people expressed their gratitude for his efforts. The letter says: 'We thank God for the work you began here at Chisamba. We think often of you and your labors. We pray for you continually.'

"Thus the four days' conference helped people by way of retrospect. 'Hitherto hath the Lord helped us' was the general note. But a renewed determination to 'go in and possess the land' was manifest in all. Undoubtedly the West Africa Mission is on the eve of a great ingathering and advance along all lines. One of the visiting delegates remarked that when they were away off in their villages they felt they were so few, but when they came together in such a conference they realized that they were an army."

⁂

A Bright Hope Realized

Another letter from Mr. Tucker is dated November 20, and runs as follows:—

"The opening of the new training institute of this mission at Dondi took place at the beginning of October. All the stations looked forward to this event as the realization of a long-looked-for help. The idea of the institute has been before the mission for years, and now that it has been started a great advance is confidently expected.

SOME RAW MATERIAL AND SOME IN THE MAKING, WEST CENTRAL AFRICA

STATION ON THE WEST CENTRAL AFRICA RAILROAD, GOING IN FROM LOBITO

The experience of other missions where similar conditions prevail—such as the Livingstonia—shows that a training school for Christian workers is one of the prime requisites of missions in Africa, as in other parts of the world.

"A large concession of land, amounting to about 10,000 acres, has been obtained, thus allowing scope for future developments and giving opportunity for teaching scientific farming, as well as trades, such as carpentry, masonry, etc. The farm will supply a great lack in the life of the Ovimbundu, revealing to them the possibilities of agriculture in a way unknown before.

Entrance Class of Twenty-six

"At the opening celebrations, representatives attended from all the stations, about twenty missionaries being present; also on the anniversary of the republic about thirty Portuguese came to see the school. The entrance class numbers twenty-six, drawn from all parts of the mission. The boys are very bright, full of enthusiasm, and determined to make the best of their opportunities. One feature of the school life is its communistic spirit. The Ovimbundu have a great tendency to split up into factions, those hailing from Bailundo district despising the Biheans, and *vice versa*. Here all live together in one village, having their meals in common, etc. Each week one of the older boys is selected to act as leader, he choosing other boys drawn from different stations to look after the work of the commissariat. Thus no complaint can come from any individual group that 'those from ——' are not doing their work properly. The boys confess that they are all 'just like one family,' each desiring to add his quota to the general well-being.

A Seven Years' Course

"The course of study will extend over seven years. First the boys come for a period of three years. Having completed this period satisfactorily, they will be given two years of work as teachers in some outstation school, and at the expiration of that time return again to the institute for the completion of the course by two years' study.

"While at the institute some practical experience is given the pupils. A night school has been started for the benefit of the numerous day laborers. This school is managed by pupils under the supervision of the missionaries. Every Sunday groups of boys go to near-by villages to preach and to invite people to Sunday services. This has already led to a relatively large number of villagers attending Sunday services.

"The proposed girls' boarding school will be on the concession obtained originally for the boys' institute; so that the two schools, separate yet in near proximity, will form a community which will serve as a model for the young life of the Ovimbundu."

TURKEY

"Business as Usual" in Smyrna

President MacLachlan, of the International College in Smyrna, reports that all the members of the American circle connected with the Board's institutions in Smyrna are well and the work going on as usual:—

"The situation locally is very quiet. On November 19 we had a delightful visit of two hours from Pertev Pascha, the commander-in-chief of the Fourth Army Corps, with headquarters now at Boudjah, a mile and a half from our campus. He took tea with us, and as he is a great lover of music, we had an impromptu organ recital in the chapel, which he greatly appreciated. We all feel that his presence here, and that of our governor general, Rahmi Bey, are a guarantee of quiet and security for us and our institutions in Smyrna.

"On Thanksgiving Day all the American members of the faculty, with their families, and also Consul General and Mrs. Horton, dined together with the boys in the college dining hall after the Thanksgiving service in the college chapel, where Mr. Birge gave the address.

"All communications between this country and the Entente countries are prohibited, so that missionaries here who belong to any of these countries are unable to communicate with their friends and families except through the intermediary of persons in neutral countries.

"Our school building at Magnesia (Manissa) has been taken over by the military authorities, and is now occupied by the British crews of the two ships interned here when war broke out between this country and England; they are prisoners of war."

*

War Conditions in the Heart of Turkey

"Do not worry about us, as there are no signs of danger to us Americans and we will take no unnecessary risks. We will not desert our post without good reason, but if danger actually threatens we will try to reach a place of safety before it becomes too late." These are sentences from a letter received January 5 from Rev. F. H. Leslie, in Oorfa, Central Turkey.

Oorfa, with its 55,000 inhabitants, is one of the cities which suffered in the massacres of seventeen years ago, 6,000 people being killed in two days. Of the twenty-eight mission workers now under the leadership of Mr. and Mrs. Leslie, there is not one but that lost relatives in those massacres in

ON GALATA BRIDGE, CONSTANTINOPLE

A hamal, or porter, is under each of the piles of luggage in the foreground. The men carry as much, if not more, than the donkeys

Oorfa. With such a background, it is no wonder that the atmosphere is electrical.

Mr. Leslie tells of the confiscation from the poor people as well as from the well-to-do of wheat, oil, rugs, hemp, etc.; of the threat of government officials to close the mission schools unless governmental permission to run them was secured at once—this being, probably, an attempt to force recognition of the abrogation of the capitulations.

A Visit from the Police

He says that the mission premises were searched by the police on the pretext that a criminal had taken refuge there. A few days later the governor of the city said that he had ordered the search to see if any arms were concealed there, as he understood that a British subject, Mr. George Gracey, was living at the mission. When he was informed that Mr. Gracey had been in England for some months, and that only Americans were now on duty, he became quite friendly and no more trouble in that direction is anticipated.

In the Industrial Department more than 2,000 women and girls are employed in making the Armenian handkerchiefs. Orders had just been received from the wholesale houses in England which carry the goods when the war broke out. No goods can, of course, be shipped to England or France now, so this source of income to the people is cut off.

Of 11,000 Soldiers, 7,000 Desert

As to the Turkish army, Mr. Leslie says that it is well understood that desertions are frequent. In one night 300 Arabs deserted in a body from the Oorfa barracks. Out of 11,000 soldiers sent from Diarbekir to Erzroom, only 4,000 reached that place. All the others deserted on the march. The old corps of Hamidieh were again called to the colors and sent against the Russians; nearly every company of them have deserted and returned to their villages, saying it's no use to stand against the Russian artillery. Many of the new recruits are handcuffed, chained together, and driven to the front like slaves.

Oorfa is in the midst of a great Moslem population. Within a radius of a day's journey from the city are 1,400 Moslem villages and only four exclusively Christian villages, with ten whose population is of mixed religions. The Moslems favor Germany and most of the Christians favor France, England, and Russia. Business is dead but food is cheap, because any one who has a stock tries to sell before it is requisitioned by the government. Next year will be worse than this, because there will be no men to sow the fields. The mission will attempt to secure a surplus of grain and barley for another year or for relief use this winter.

The Boys' School in Talas (Cesarea)

Rev. Henry K. Wingate writes encouragingly from the boys' school at Talas. He says:—

"It is remarkable how, even in this time of hardship, the parents are willing to sacrifice almost anything in order to keep their boys in school. While there is a falling off from last year, we still have 110 pupils, forty-nine of them being boarders."

The pupils are usually Armenians or Greeks, and represented in 1913 thirty-three different villages. The school employs nine native teachers besides the missionaries. Four languages besides English are used in the classes, although English furnishes one of the attractions of the school to many pupils.

THE BALKANS

Quiet at Samokov, Bulgaria

Writing under date of November 26, Rev. J. W. Baird, of Samokov, Bulgaria, gives a vivid sketch of conditions in that city. Mr. Baird reports an unusually cold and early winter, with quantities of snow and days of cold fog. He says:—

TURKISH RECRUITS DRILLING BEFORE STARTING FOR THE FRONT

"The Girls' Boarding School in Samokov has had a lot of sickness, though only one case was dangerous. School went on regularly. Rev. R. H. Markham, with the assistance of Rev. and Mrs. L. D. Woodruff, is running the Collegiate and Theological Institute, with a good though expensive set of native teachers. Its scholars are fewer than last year, but though poorer are far more diligent as students." [Last year's enrollment was ninety-six, four being in theological department. This is the only evangelical school for boys and young men in Bulgaria.]

"A conference of churches has been held at Strumnitza—near the Servian country—and work was found to be, in that region, spiritually encouraging. The church in Sofia, however, seems going backward, and greatly needs its pastor, who is now in America.

"Should war break out between Turkey and Bulgaria—a thing I do not regard as probable in the near future—we should be entirely isolated here."

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And at Monastir, Servia

In a letter written November 27 and received in Boston December 28, with other mail from the Balkan countries, Miss Delpha Davis, of Monastir, Servia, reports:—

"School moves on steadily." [This is the Girls' Boarding and High School, the only evangelical girls' boarding school in Macedonia.] "We have a full attendance, with four classes, four primary divisions, and a kindergarten. Miss Levagood fits into our circle and is doing splendid work, both in the kindergarten itself and with her training class. Miss Pavlova and I have heavy work, as our other helpers are all either new or very young to take up the burden of responsibility; but we keep well and manage to get the essential things done. It is rather a strain to do so much of our teaching in English, but our children are all getting well started. Even the Bible lessons are in English now.

"Mrs. W. P. Clarke returned from Switzerland November 25. She had some trouble because she had not an American passport; but we are very happy that she reached us safely in the end, after traveling way across Austria, through Roumania to Bulgaria, and on home by way of Salonica."

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INDIA

Significant Steps in Sholapur

In summing up the events of the autumn in Sholapur, Mrs. Elizabeth V. McBride describes the ordination of an evangelist for work among the Mohammedans. She says:—

"He is a well-trained young man from North India. His ordination took place in the mission church. The services were in three languages, English, Marathi, and Urdu. The main address was given by Mr. Bawa, one of the leaders of our mission. He was a Mohammedan who was converted when a young man, and has been one of the most valuable workers we have had for many years. He is a truly fine man, with a beautiful Christian spirit.

"We have been encouraged by an increased attendance of day pupils at our station boys' school. There are now about thirty Mohammedan and Hindu boys who receive their daily instruction in Bible along with their other lessons. I notice that one little boy of the Brahman caste comes frequently to play with our boarding boys, who are of the lowest origin. In the old days, it would have been pollution for even the shadow of one of these low caste boys to fall upon this son of privilege. Now we see them going along the street arm in arm. In July, fourteen of our schoolboys and nine of the schoolgirls joined the church. There were three sets of brothers and sisters. Several more are ready to take this step.

KRISHNA

An image found in Madras

"This is the time of the yearly government inspection and examination of schools. We receive government aid for our schools, and they are inspected to see that the grade of work warrants a continuance of the aid. So far the results this year have been better than last. The inspectors were especially pleased with the kindergarten, which is really the model school in connection with the training class under the charge of Miss Harding and Miss Wheeler. A class of eight is now ready for graduation. They will teach in various places under at least three different missions."

Two Hundred Patients in Two Hours

A glimpse both of the amount and the effectiveness of medical missionary work appears in a paragraph from a recent letter of Miss Ella C. Hoxie, of Bombay, in which she describes her first impressions of the Marathi Mission:—

"One day I went out to a native village, ten miles from Ahmednagar, with Dr. Eleanor Stephenson and her native nurse, to one of her dispensaries. A schoolhouse was her distributing center and the people flocked around by the scores. We visited the sick in their homes, first going to the house of a high caste Brahman. There was a man half paralyzed in that dark room. Dr. Stephenson told him to come to the hospital. There were people with every imaginable disease, and as the doctor went from one house to the other, followed by dozens of pitiable natives, hearing their tale of hardship and giving them medicines, it seemed a mission such as Christ performed. Babies, drugged with opium, swung in baskets from the ceilings, while the unsanitary surroundings of the place seemed a veritable breeding place for disease. There were two hundred patients in two hours' time, and the gratitude of the people was touching. When they learn to know the Christians, and through the doctors learn that the missionaries are their friends, it is much easier to reach them. How much they need to be taught that their women have souls!"

JAPAN

Encouragement in Hyuga Prefecture

A heartening story of the spreading of the gospel light is sent us by Rev. C. M. Warren, of Miyazaki:—

"The new 'Light Railway' touches Oryuzake, a small fishing village down the coast from here. On one of his visits Mr. Takahashi, the fine station evangelist, got hold of a young man who is such a cripple that his only way of getting about is to put clogs on his hands and crawl. Coming in this way a distance of a hundred yards, he several times heard the evangelist's preaching. He had been so discouraged and so troubled over his helpless condition that he was about ready to commit suicide, but instead of this he entered into the joy of the Lord. The evangelist told us at our last Association meeting of a letter from this young man in which he said that he had before felt that he was the most wretched of all human beings, and that his family was cursed for his sake; but now he felt that he was the happiest of men, and his family, so far from being cursed on account of him, was blessed that the gospel had come into their midst.

"This young man began at once to gather the children every week for Sunday school. His house, though a poor one, has become a center for the spread of the gospel, and the evangelist held his meetings there. Last Sunday the latter went down, and the young men that the cripple has been leading simply gave him no peace. They were with him for hours, hearing him explain Jesus and his love. There were about sixteen of them, and several have already asked for baptism.

"At Aya, about twenty miles west, this same evangelist has been leading a few young men, teachers in the school. When I was there last, one of these young men made a little speech at our meeting. He frequently comes to see the evangelist, besides receiving personal instruction when the latter tours in his town. The school principal has permitted and even attended a class of the teachers in the school after hours, and this class has grown from four to thirteen. In the same place recently, the head man of the town asked the evangelist to go regularly for the instruction of a Bible class open to all the villagers who care to attend.

"In Nebeoka, fifty-five miles to the north, an academy teacher who had devoted his life to the work for young men is producing a monthly paper of which 3,000 copies are circulated in the prefecture. This fine work is entirely of his own initiative and he has secured his own support.

"This year a movement is being worked out which has been in the air for a year or two past. The most earnest young men of different towns have asked the evangelist if he will not help them to make plans for their going about the prefecture on an evangelistic campaign. They are willing to go in the hot summer time, to travel on foot, and to get a somewhat uncertain lodging in the homes of the local Christians, if only they may go about proclaiming the riches of Christ.

"Surely these are signs that the Lord is working in Hyuga."

Evangelistic Meetings in Niigata

Evidences that the carefully planned three years' campaign is well under way in Japan come in somewhat slowly but surely. Rev. C. B. Olds, of Niigata, wrote in October of union meetings held in his city, as a result of which the Sunday congregations were doubled and a class of inquirers formed. A letter received in December describes still another forward-looking campaign, this time under the auspices of the native Japanese church of our denomination. The meetings were to open on Saturday evening.

"On Saturday noon came news of the fall of Tsingtau," Mr. Olds says, "and we feared it would mean a big lantern procession in the evening, which would spoil the meeting. But the evening was stormy; there was little doing

in the way of celebration, so the people came to our meeting.

"Then it was officially announced that on Sunday the military funeral of the one Niigata man who perished on the ill-fated *Takachiho* (the lost battleship) would be held. The hour of assembling was set for noon. Our theater meeting was to be at two. Just at that time the funeral procession was passing the theater, where the advertisements of the meeting were displayed. By a little judicious work in distributing bills, etc., we got a considerable stream of people turned in to the theater, and had a successful service at which people seemed greatly stirred."

That evening, too, the success of the meeting seemed to be threatened by the lantern procession deferred from the night before; but again the event took place early enough so that people could enjoy that and then come to the religious service afterwards.

As a result of these meetings, twenty-five new inquirers registered their names before Monday evening's meeting, which was held in the prayer rooms of the church. About seventy persons stayed through the three-hour session and fifty of them spoke. Some told of former religious experiences and the desire and determination they felt to return to their old zeal and activity. Others spoke of a new purpose and longing after God. One cause for deep thankfulness is that the Niigata church has in its new pastor, Mr. Osada, a man of wisdom and experience, who will follow up the impressions made and guide the inquirers so that all the advantages gained may be preserved.

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Summer Meetings at Getemba

In writing of his vacation activities last summer, Rev. Charles M. Warren, of Miyazaki, gives a glimpse of the religious life of the summer colony at Getemba. He says:—

"They had made me chief man in the Religious Services Committee, and the task of making sure of the leaders and speakers at the three Japanese and three English services per week was no easy one, in spite of the cordial response to our requests to 'take services.'

"On August 6 we began what turned into a regular prayer meeting for peace, at 6.30 A.M. Our committee had to secure leaders for this meeting also. Another rather delicate piece of work was the planning and carrying through the 'meetings for the deepening of the spiritual life,' which a certain part of the community rather demand as their right—a part of the regular annual summer program. These meetings are carried on in a similar spirit and at first were inaugurated by persons connected with the Keswick meetings in England. The real sympathizers with the 'holiness' type of meeting were few, and the men to conduct such meetings were few and well worked; yet we would not balk the desire of any one for a spiritually uplifting series of meetings. Also we felt the necessity of catering to all tastes, if possible to do so in a community where the large plurality are Southern Presbyterians, some are English 'Holy Ghost and Us' men, Methodist Protestants a good second, with Southern Baptists, Southern Methodists, Lutherans, Church of England folk, Second Advent Alliancers, and just one representative of the so-called (or at least, so thought) liberal school of theology in the Congregational member of the community.

"In spite of the delicacy and difficulty of the task, we were able, with the speakers who were providentially summering with us, to organize a helpful series of meetings. The permanent chairman was the only Methodist among us, one recognized as peerless in counsel and in piety, an ideal leader. The chief speaker was a lovable young Englishman of the holiness school, whose talks were helpful and satisfactory to those of that type of thought. The other speakers were a Southern Presbyterian and a Congregationalist.

"One result of the meetings, I feel, was the demonstration of the great truth that religious fraternity and unity and even union of heart are not matters of theological belief, but of life and heart and soul."

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CHINA

"Following-Up" in Peking

Detailed reports are coming to hand of the immediate results of the evangelistic meetings in Peking last September, at which Mr. Sherwood Eddy, Young Men's Christian Association secretary for Asia, was the chief speaker. Dr. Arthur H. Smith sends the following *résumé* of the numbers reached and of the efforts made, after the meetings were over, to make permanent their impression on the hundreds who enrolled for Bible study and other instruction. Dr. Smith writes:—

REV. ARTHUR H. SMITH, D.D., AND ARTHUR SMITH TUCKER

"In all, Mr. Eddy addressed 20,023 persons; 2,205 signed Bible study cards; 104 others decided to enter the Christian life. Of the inquirers in Peking, 41 are officials; older students, 504; merchants, 150; military and police, 31; miscellaneous, 643; boys, 548; total, 1,917. The follow-up work was directly related to the different churches. Knowing the criticisms of the churches on the part of the students, carefully laid plans were made to meet these and still to hold the classes in the churches. As the morning hour for church service conflicted with the student lunch hour, special evening services were arranged for every Sunday night at 6.30, in twelve different churches. A special corps of strong speakers was invited to treat subjects in which students were especially interested. Each man gave the same address four times in different churches on different Sundays.

Systematic Instruction

"In each place the addresses were followed by fifteen minutes of discussion, after which there was a division into Bible study groups. Singing was taught for ten minutes before the lecture, together with a careful explanation of the meaning of prayer and of other parts of the Christian service. The first month the general theme was the 'Relation of Christianity to Social Problems,' and the second month the 'Relation of Religion to Science.'

"While the meetings were all in charge of members of the various churches, the form of exercise, the speaker, and the subjects were determined by the committee in charge of the campaign. An active young men's work has thus been started within all the churches of the city. There has been hearty coöperation on the part of the missions. In four places extensive repairs were made to supply suitable rooms for the classes. The Church of England Mission added a second story to a street chapel, making a two-story student hall, with two special classrooms, beautifully furnished, to accommodate the many inquirers in that

district. The following was the assignment to the different churches:—

Mission	Churches	Classes	Men	Boys
Presbyterian	2	9	68	111
American Board	2	20	202	65
London Mission	2	17	161	185
Chinese Church		6	53	5
Anglican Mission	1	25	341	103
Methodist Mission	4	44	504	118
Officials Unassigned			41	
Y. M. C. A.			2	
		124	1,369	548

Still Growing

"Last Sunday [November 8], visiting in rapid circuit seven different churches, large audiences were found in each place to hear the lecture. In three there were more people than could be accommodated. Every Sunday there are from fifty to one hundred new men joining the classes in the combined twelve churches. To all appearance this form of work for young men will grow, and from now on the churches will be meeting the responsibilities for the young men of the country. Hundreds of Christian workers in every denomination feel that this campaign is theirs, and to the limit of their ability they are coöperating in order to reap great harvests for the Kingdom of God. An American missionary recently remarked that already the whole atmosphere of the church had changed. Great numbers of the inquirers are not only attending the Sunday evening meetings, but also the morning service. The Christian workers are alive as never before to the great opportunity for evangelism.

After the Boys

"A work for boys and for younger students was begun in consequence of the great success of the meeting held for them in Tientsin. The missions have agreed to set aside special men for work for boys; and Mr. Guttery, of the Young Men's Christian Association, was appointed chairman of a committee composed of all those who are to take the charge of this work. Special Sunday schools have been opened on Sunday afternoon for these non-Christian students, and the old students of the mission schools have been enlisted as teachers. Every month there is also held a special social meeting for the inquirers and others. These have been very popular, each being attended by from 200 to 300 persons, mostly government students.

"Special teams are organized for entertainments, arranging for games, etc. We feel that the church is now meeting the student needs socially and intellectually, as well as religiously; and we believe that the educated classes in Peking will as never before look up to the church as a center from which they can serve the community."

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Underway in Fukien

President Beard, of Foochow College, writing October 28, gives a glimpse of Foochow while the Eddy meetings are in progress. He says:—

"The evangelistic campaign for Fukien Province is on. Eight thousand men listened to Professor Robertson's scientific lecture on October 26. Yesterday nearly 4,000 heard Sherwood Eddy. This afternoon he speaks again and will ask for decisions.

"Eighty-eight students decided for the Christian life at the college church last Sunday, at a meeting addressed by Mr. Eddy. Thirty boys who have been in the Volunteer Band for about four years had a conference with Rev. Ding Li Mei last night, the purpose of which was to strengthen their purpose to go into direct Christian work. In China there are over eighty Volunteers now in theological schools, and fourteen have graduated and are now in the ministry. The time is not far distant when we shall have men from this college—with an English education—entering the seminary.

"We are releasing Mr. Newell [science professor in Foochow Col-

AN INTERESTED STREET CROWD IN FOOCHOW

lege—Ed.] for two weeks to go to Hok Chiang and Hing Hwa as scientific lecturer in the province-wide campaign. C. T. Wang, who has been in America and who was a member of the National Parliament, is the evangelist of this team.

"We have released Miss Brown [Miss Daisy D. M. Brown, who has charge of the Woman's Union Bible Training School at Gek Siong Sang—Ed.] to the Young Women's Christian Association two days each week for Bible class work among upper class girls in the city. This should give us a point of contact with this class of girls and women."

First Impressions in Foochow

Mr. Harold B. Belcher, who has recently joined the Foochow Mission, gives a breezy glimpse of the opening session of the annual meeting of the Chinese churches in Foochow, his first experience of Chinese gatherings. He says:—

"All missionaries who had arrived since the last meeting were invited to be seated on the platform; so Dr. and Mrs. Cooper, Mr. Neff, Mrs. Belcher, and myself, with Mr. Hodous and Mrs. Hubbard as our interpreters, had seats of honor with the moderator, Mr. Li, of the Manchu Church, and four other Chinese pastors. It was interesting to study the faces of the congregation, and still more interesting to note the difference in the expression on the faces of the church workers and those of the indifferent onlookers, of which there were quite a few; but even the sight-seers are welcome, for who knows but those may some day become interested? The main part of the church was well filled by men, women, and children, the men being in the majority; and in order to make the meetings seem more informal, the seats had been arranged in the form of a series of circles, so that the people could group together.

Opened with Firecrackers

"The meeting was opened by selections from the Foochow College Band, which is being trained by Mr. Gardner. When that part was over, I noticed considerable noise at the door, which I soon distinguished as firecrackers. At first I thought some one might be trying to interfere with the meeting and cause us to disperse, but I was assured by Mr. Neff that it was the method of an official opening of any sort of a meeting, church meetings not

excepted. With the official opening duly finished, the moderator said a few words. Of course all the addresses and reports were in Chinese, but our interpreters kindly enlightened us. Other reports were given by three Chinese pastors, and as the gist of their speeches was interpreted I realized the earnestness with which these native pastors are going into the work. The item which seemed most interesting was a society in the Manchu Church called the 'Old Man's Society.' To be eligible one has to be between fifty and eighty years old, and the pastor remarked that there were twelve members in his society.

"The program closed with a few words from some of the new missionaries, Mr. Neff and Dr. Cooper making their maiden speeches in Chinese, which were very well received. Mr. Gardner, being as fluent as a native-born Chinese, had some words which sounded to us very good, whatever they may have meant. Mr. Urch, of the college, and I had to rely upon Mr. Beard's interpreting, which I later found out was not absolutely reliable. I expressed an appreciation of Mr. Beard's services, which he very modestly shifted over into words like this, 'The gentleman says he is glad to be here.' Of course Mr. Beard thought he could get away with it, but Mr. Hodous kindly told me the joke, and I do not know yet whether it is on Mr. Beard or myself."

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MEXICO

Affairs in Guadalajara

A letter from Dr. John Howland, written from Guadalajara on December 29, says:—

"Just as soon as the road was open, Mr. Fritts, Mrs. Howland, and I started for this place to see what could be done about closing out and in regard to leaving the church. We had no real trouble in coming, except from the congestion of traffic. Our train was composed of fifteen cars and was very heavy, as every car was loaded to its utmost capacity, aisles, platforms, and all. Thousands of cars have been destroyed and most of the remaining

A GLIMPSE OF THE CANTON RIVER

freight cars are in the military service, so that the railroad finds it almost impossible properly to equip its trains. Leaving Irapuato Saturday morning, we went to the station nearly two hours before the train was scheduled to leave, but found the cars already full. We finally secured two seats—or rather one and a half—for the three. As people continued to arrive, we did not dare leave what we had obtained, so remained there during the three hours before the train finally started and for the eight hours of the journey. Mrs. Howland sat with four soldiers who had their rifles and six cartridge belts apiece, or about five hundred shots each. They were rough men, but were as polite as they knew how to be, and she was not annoyed in any way. The train brought two coal cars, packed full of people.

"We were met at the station by about fifty of our church people, although they had received only a few hours' notice of our coming; and we were embraced by half a dozen at a time. We found the house in perfect order, nothing missing, and a fine Mexican supper awaiting us. The people in general who had responsibility and the pastor, Sr. Silva, especially, took excellent care of everything.

"None of the Methodists are here, so we do not know what we can do about arrangements. We have spent these two days in looking over the situation, and are now beginning to arrange for packing. It is going to be extremely difficult to know what to do about things. Under normal conditions we should sell many articles rather than attempt to transport them; but now few will buy, and the money is so depreciated that we should really get almost nothing for things. I hope that the Methodists will at least rent our church and keep up the services, as we cannot bring ourselves to close the doors and to tell our people that they can no longer attend there; and it would be a serious blow to the cause of Protestantism, as this is the best-known church.

"I am restless to get back to Sonora, where there is so much to be done. Probably we shall have to remain here about three weeks."

THE PORTFOLIO

The War and Christianity

After all, what new principles are disclosed in this strife? There is not a single new human passion or political problem involved. If we knew where we were last year and had our bearings then, there is nothing in the thunder of a few thousand guns or in the unspeakable atrocity of the fact of war before the face of God to overcome us or make us lose our bearings now. If we were able to believe in God and his goodness last year, we have no less reason for believing in them now. Just as the noise of battle should not destroy our perspective of history, so it should not be allowed to rob us of God. It is more difficult to reconcile the Lisbon earthquake, as Voltaire realized, or the last Chinese famine, or the Pelée eruption with the friendliness of the universe, with the goodness and power of God, than the European war. For this is man's doing, and while it is an awfully gigantic wrongdoing, yet morally we have just as great a problem in the wrongdoing of peace, in the traffic of prostitution, in the organized liquor business, in theft and violence, and in the innumerable evils that cloak themselves in as respectable defenses as are urged today in defense of war by those who brought on this unforgivable crime. We are all wrong in our supposition that the war makes faith in God difficult, or any more difficult than it always is. Not a single new issue is presented by the war to a theistic faith that it has not already

faced and solved on grounds that are as valid amid the roar of cannon and the groans of men as among the roses in the afternoon of peace.

. . . Christianity has not failed. It has not even been tried. If men say that it has failed because it has not been able to get itself tried, is that its fault? Famines are caused by a failure of bread. There was no bread, therefore there was a famine. If there had been bread there would have been no famine. In that same sense this war has been caused by the failure of Christianity. And yet Christianity was there all the time, and men would not have it. It was as though in time of famine bread was at hand in abundance and men refused to take it. Is it the bread's fault that there is famine, if men have it and reject it?

From article by Robert E. Speer, in North American Student.

THE BOOKSHELF

How Europe Was Won for Christianity. By M. Wilma Stubbs. Published by Fleming H. Revell Co. Pp. 309. Price, $1.50 net.

A somewhat startling title in view of present-day circumstances in Europe; yet no one can read this series of missionary biographies extending from St. Paul to Gottschalk, including St. Francis, Raymund Lull, the Jesuit laborers, Moravian and other great German missionaries, without gaining inspiration and hope for the future.

So far as we are aware, no single volume presents so complete a collection of the lives of missionary pioneers as this one. As the publishers say, "Miss Stubbs has done a very real and important service to the cause of missions in making the lives of these great men live for the inspiration of the younger generation today." E. F. B.

The Cross in Japan. By Fred Eugene Hagin. New York: Fleming H. Revell Co. Pp. 367. $1.50 net.

Mr. Hagin describes his book as a study of achievement and opportunity, and he well carries out the plan thus indicated in that while he records definite accomplishments on the part of missionaries, he puts even more emphasis on the work that may still be done. He has been for a number of years a worker in Japan under the mission board of the Disciples of Christ and has had unusual opportunities for acquiring the material on which he has based his statements. He says in his preface, "The more I know of the history and environment of the Japanese, the more I love them." And again, "I am deeply convinced that Japan, sentimentally, is just now affecting Asia more than any other nation, Oriental or Occidental." This sentence, of course, was written before the events of the last three months. Probably Mr. Hagin would have left out the qualifying adverb if he had been writing more recently.

The book is divided into four sections: the field, the missionary, the kingdom, the opportunity. An appendix contains maps, tables and statistics, and information in detail on subjects touched upon in earlier pages.

The Call of the East: A Romance of Far Formosa. By Thurlow Fraser. New York: Fleming H. Revell Co. Pp. 347. Price, $1.25 net.

The period of the Franco-Chinese war in 1884–85 is the time, Formosa and the waters thereabout are the scene of this story in which East and West touch for a short time. Scotch, Irish, French, English, Chinese, or any other race or nationality, may casually appear among the characters; but the best drawn and most interesting personality is Dr. MacKay, the splendid and devoted old Canadian missionary of the Presbyterian Church. The aggressions and oppressions of the white people and the half-breeds over the Chinese, the wickedness of that part of the foreign population which had left its home country chiefly for that coun-

try's good, the bravery and devotion of the native Christians—all the elements of an exciting tale are here, with an ardent love story which burns its way through all manner of obstacles to a triumphant ending. Dr. Fraser, the author, is of Scotch-Irish descent, has served as missionary in Formosa, and is thoroughly familiar with the diplomatic history of the Orient.

WORLD BRIEFS

In the 1911 government census of the Indian Empire 3,875,203 persons of various races and creeds were returned as Christians.

The first minister from Bulgaria to the United States is Stephen Panaretoff, formerly a professor in Robert College, Constantinople. His wife is a native of America.

In Japan about one person in 600 is a Protestant Christian. The Japanese house of representatives numbers 380 members and is an elective body. It usually numbers from twelve to twenty Christians in its membership, and at nine of its thirty sessions heretofore the presiding officer has been a Christian.

Archangel, Russia's only north coast seaport and the most northerly railway station in Europe, has been kept open for navigation up to the present by the use of icebreakers from Canada. War supplies are shipped into Russia through this port, whose harbor is usually frozen for many months, and food supplies are shipped out of Russia from this same depot.

A Spanish hymnal for the use of Protestants in Mexico and other Latin-American countries has just been issued. "El Nuovo Himnario Evangelico" contains 349 hymns, selected, by a committee of fifteen representing the churches at work in Mexico, from a list of 3,000 considered. The work of compilation was done in Mexico City and about three years was the time required for the task.

Dr. Arthur H. Smith, the veteran representative of the American Board in North China, quotes a report that the sale of Bibles on the part of each of the two leading societies (American Bible Society and British and Foreign Bible Society) during the year 1913 was phenomenal. Including Bibles, New Testaments, and portions, these are the totals: British and Foreign Bible Society, 2,183,000; American Bible Society, 1,168,965.

Basra, the great Turkish seaport at the head of the Persian Gulf, which was seized by the British just seventeen days after war had been declared on Turkey, was to have been the terminus of the much-heralded Bagdad Railway. It is the center of the date trade, and serves as a seaport for all Mesopotamia. Its annual export and import trade has a value of about ten million dollars. German firms were active there, and for some years the Hamburg-American Company has been running steamers to the city.

The Foreign Christian Missionary Society in its record for the year ending September 30, 1914, reported 2,729 additions to the ranks of native adherents; the erection of two new hospitals, one in India and one in Manila, P. I.; 5,494 pupils in its 115 schools and colleges; 15,445 members in their 154 organized churches and 181 missionaries on the field. The society maintains printing presses in the Philippines, in India, and in Africa, the latter having printed in the last year 3,650 books and booklets, embracing 292,000 pages.

The Young Men's Christian Association is said to be doing wonderfully efficient work with the English soldiers in the present war. Every soldier receives a part of the New Testament with the letter of Lord Roberts inside. He also has in his cap a little printed prayer written by his chaplain general, Bishop Taylor Smith, while every sailor has a prayer written by the Archdeacon of the fleet. Lord Kitchener's Christmas message to all the army has also been made wide use of to deepen the spiritual influence round the men.

THE CHRONICLE

Arrivals in this Country

November 9. In San Francisco, Cal., Rev. Fay E. Livengood, of Harpoot, Eastern Turkey Mission.

December 14. In New York, Miss H. Juliette Gilson, of Mt. Silinda, South Africa Mission.

December 30. In New York, Mrs. Leroy

F. Ostrander, of Samokov, Bulgaria, Balkan Mission.

DEPARTURES

January 9. From San Francisco, Dr. and Mrs. Frank C. Laubach, joining the Philippine Mission, with station at Mindanao.

ARRIVALS ON THE FIELD

November 27. In Bombay, Rev. and Mrs. James F. Edwards, joining the Marathi Mission, with station at Sirur.

December 9. In Colombo, Ceylon, Dr. Isabella H. Curr, of Inuvil.

BIRTHS

November 15. In Harpoot, Eastern Turkey Mission, to Rev. and Mrs. Ernest W. Riggs, a son, Douglas Shepard.

November 23. In Foochow, China, to Mr. and Mrs. George M. Newell, a daughter.

November 23. In Sivas, Turkey, to Dr. and Mrs. C. E. Clark, a son.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Ashland, Cong. ch.	7 00	
Auburn, 6th-st. Cong. ch.	5 67	
Augusta, South Cong. ch.	40 00	
Bangor, All Souls Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary, 225; Forest-av. Cong. ch., 3,	228 00	
Bath, Central Cong. ch.	67 09	
Belfast, 1st Cong. ch.	15 00	
Benton Falls, Cong. ch.	10 00	
Brooksville, West Cong. ch.	7 00	
Falmouth, 2d Cong. ch.	10 75	
Freeport, Cong. ch.	1 50	
Hallowell, Old South Cong. ch.	2 50	
Hampden, Friend,	25 00	
Hiram, Cong. ch.	1 25	
Island Falls, Whittier Cong. ch.	7 00	
Lewiston, Pine-st. Cong. ch.	28 25	
Machiasport, Cong. ch.	2 00	
Madison, Cong. ch.	21 56	
North Bridgton, Cong. ch.	17 00	
Oxford, Cong. ch., W. H. M. U.	10 00	
Perry, Cong. ch.	3 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 175.25; Seamen's Bethel Cong. ch., 120; West Cong. ch., 10,	305 25	
South Bridgton, Cong. ch.	19 00	
South Paris, 1st Cong. ch.	5 00	
South Thomaston, Finnish Cong. ch.	2 50	
Squa Pan, Cong. ch.	2 00	
Stillwater, Cong. ch.	1 40	
Thomaston, 1st Cong. ch.	2 45	
Turner, Cong. ch.	5 00	
Warren, Cong. ch.	30 00	
Wilton, Mrs. G. H. Bass, for Shaowu,	25 00	
Winslow, Cong. ch.	22 00	
Woolwich, Cong. ch.	13 00	
York Village, 1st Cong. ch.	12 00	— 954 17

New Hampshire

Alstead, Cong. ch.	2 00	
Alton, Cong. ch.	16 00	
Andover, Cong. ch.	5 00	
Bennington, Cong. ch.	3 33	
Boscawen, 1st Cong. ch.	36 30	
Brookline, Cong. ch.	5 00	
Charlestown, Cong. ch.	5 00	
Concord, South Cong. ch., 336.26; West Cong. ch., 19.50,	355 76	
Croydon, Cong. ch.	10 00	
Dalton, Cong. ch.	2 10	
Dublin, Trin. Cong. ch.	7 81	
Exeter, Phillips Cong. ch.	25 00	
Gilmanton, Cong. ch.	6 49	
Gilsum, Cong. ch.	12 00	
Goffstown, Cong. ch.	53 95	
Hampstead, Cong. ch.	42 50	
Hancock, Cong. ch.	4 80	
Hanover, Dartmouth Christian Assn., toward support E. W. Jahn,	165 00	
Harrisville, Cong. ch.	3 00	
Haverhill, 1st Cong. ch.	25 00	
Henniker, Cong. ch.	15 90	
Hollis, Cong. ch.	25 67	
Keene, Court-st. Cong. ch.	44 00	
Langdon, Cong. ch.	4 00	
Littleton, Cong. ch.	79 82	
Lyndeboro, Cong. ch.	8 00	
Manchester, Franklin-st. Cong. ch., 160; South Main-st. Cong. ch., 39,	199 00	
North Conway, 1st Cong. ch.	31 30	
North Weare, Cong. ch.	5 00	
Orfordville, Cong. ch.	6 00	
Pembroke, Cong. ch.	10 00	
Penacook, Cong. ch.	5 60	
Rindge, 1st Cong. ch.	10 00	
Tamworth, Cong. ch.	21 00	
Tilton, Cong. ch.	30 00	
Troy, Trin. Cong. ch.	34 75	— 1,316 08

Vermont

Barre, Cong. ch., 101.41; East Cong. ch., 8,	109 41	
Bellows Falls, 1st Cong. ch.	60 60	
Berlin, Cong. ch.	10 90	
Bradford, Cong. ch.	54 40	
Burke, East Cong. ch.	15 00	
Chelsea, Cong. ch., toward support Dr. C. W. Young,	28 33	
Chester, Cong. ch.	12 77	
Cornwall, Cong. ch.	21 41	
Derby, 1st Cong. ch.	15 00	
East Berkshire, Cong. ch.	7 00	
East Charleston, Plymouth Cong. ch.	4 00	
Georgia, Cong. ch.	6 78	
Grafton, Cong. ch.	1 00	
Hartford, 2d Cong. ch.	27 46	
Hubbardton, Cong. ch.	12 00	
Jericho, 1st Cong. ch., toward support Rev. William Hazen,	14 00	
Johnson, Cong. ch.	10 00	
Lowell, Cong. ch.	2 00	
Lyndonville, Cong. ch.	90 00	
Milton, Cong. ch.	21 00	
Montgomery Center, Cong. ch.	10 00	
Newport, 1st Cong. ch.	9 71	
North Craftsbury, Cong. ch.	23 00	
North Troy, Cong. ch.	7 00	
Orwell, Friend,	100 00	
Peacham, Cong. ch.	15 66	
Randolph, Bethany Cong. ch.	68 83	
Randolph Center, Cong. ch., toward support Dr. C. W. Young,	3 00	
St. Johnsbury, East Cong. ch., for Aruppukottai,	20 00	
Sheldon, Cong. ch.	7 00	
Sudbury, Cong. ch., toward support Rev. E. A. Yarrow,	35 00	
Townshend, Cong. ch.	25 00	
Waterbury, E. H. E.	25 00	

Wells River, Cong. ch. 34 00
West Brattleboro, Cong. ch. 35 00
Westminster, 1st Cong. ch. 20 00
Westminster West, Cong. ch. 8 00
West Rutland, Cong. ch. 36 60
West Townshend, Cong. ch. 17 00— 1,022 86

Massachusetts

Abington, 1st Cong. ch. 46 94
Agawam, Cong. ch. 46 00
Amesbury, Union Cong. ch. 17 82
Amherst, 1st Cong. ch., of which 15 for Aruppukottai, 177; South Cong. ch., 9.70; Hope Cong. ch., 5, 191 70
Andover, South Cong. ch., 518; West Cong. ch., 49.70; Mrs. Frank and Miss Mabel E. Emerson, 2, 569 70
Arlington Heights, Park-av. Cong. ch. 25 00
Ashburnham, Cong. ch. 31 35
Athol, Cong. ch. 150 05
Auburndale, Cong. ch. 10 00
Barre, Cong. ch. 5 75
Belmont, Plymouth Cong. ch. 24 88
Billerica, 1st Cong. ch. 12 00
Blackstone, Cong. ch. 10 00
Blandford, 1st Cong. ch. 12 75
Boston, Central Cong. ch., for Peking, 662; West Roxbury, Cong. ch., 500; Immanuel-Walnut-av. Cong. ch. (Roxbury), 187.89; Phillips Cong. ch. (South Boston), 88.25; Central Cong. ch. (Dorchester), 50; Mt. Vernon Cong. ch., 50; Eliot Cong. ch. (Roxbury), 29.78; Harvard Cong. ch. (Dorchester), 10.35; Maverick Cong. ch. (East Boston), 10; Boylston Cong. ch. (Jamaica Plain), 12; Baker Cong. ch. (East Boston), 2.53, 1,602 80
Boxboro, Cong. ch. 10 00
Boxford, L. R. A. 5 00
Bradford, 1st ch. of Christ, 57 12
Braintree, 1st Cong. ch. 34 29
Bridgewater, Central Square Cong. ch. 43 27
Brimfield, 1st Cong. ch. 8 21
Brockton, South Cong. ch., of which 500 toward support Rev. S. R. Harlow, 250 toward support Rev. J. K. Birge, 750; Porter Cong. ch., toward support Rev. L. F. Ostrander, 150, 900 00
Cambridge, North Cong. ch., 170.47; Pilgrim Cong. ch., 55.82, 226 29
Canton, Cong. ch. 135 61
Charlton, Cong. ch. 16 00
Chelmsford, Central Cong. ch. 65 00
Chelsea, 1st Cong. ch., 121.23; Central Cong. ch., 36.74, 157 97
Chester, 1st Cong. ch. 7 00
Chicopee Falls, 2d Cong. ch. 39 07
Clinton, 1st Cong. ch., 110; German Cong. ch., 5, 115 00
Cohasset, 2d Cong. ch. 7 63
Concord Junction, Mrs. A. W. Doolittle, 1 00
Conway, Cong. ch. 35 50
Cotuit, Cong. ch. 5 50
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 3 00
Dalton, 1st Cong. ch., toward support Rev. T. A. Elmer, 481.10; W. Murray Crane, 200, 681 10
Danvers, 1st Cong. ch. 34 22
Dracut, 1st Cong. ch. 3 00
East Bridgewater, Union Cong. ch. 26 00
Easthampton, Payson Cong. ch., 50; 1st Cong. ch., 24.32, 74 32
East Longmeadow, Cong. ch. 32 92
Edgartown, Cong. ch. 4 00
Enfield, Cong. ch. 70 00
Fall River, Central Cong. ch. 10 00
Falmouth, North Cong. ch., 21.22; 1st Cong. ch., 7.59, 28 81
Fitchburg, Calvinistic Cong. ch., 79.12; Rollstone Cong. ch., of which 5 from Martha S. H. Wright, for Mt. Silinda, 64.71; Finnish Cong. ch., 3.12, 146 95
Foxboro, Bethany Cong. ch. 20 15
Framingham, Plymouth Cong. ch. 75 83
Gardner, 1st Cong. ch. 267 28
Gloucester, Union Cong. ch. (Magnolia), 10 00
Goshen, Cong. ch. 7 90
Grafton, Union Cong. ch. 54 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Hadley, 1st Cong. ch. 25 00
Hamilton, Cong. ch. 4 00
Harvard, Cong. ch. 6 00
Hatfield, Cong. ch. 15 24
Haverhill, West Cong. ch., 17.37; Riverside Memorial Cong. ch., 14, 31 37
Hinsdale, 1st Cong. ch. 25 58
Holbrook, Winthrop Cong. ch. 50 00
Holliston, 1st Cong. ch. 66 00
Holyoke, Grace Cong. ch. 60 00
Lancaster, Cong. ch. 20 05
Lawrence, Lawrence-st. Cong. ch., 162.29; Trinity Cong. ch., 40.28, 202 57
Lee, George W. Bidwell, 25
Lincoln, Cong. ch. 5 50
Lowell, Kirk-st. Cong. ch., 190; 1st Cong. ch., 122.80; Pawtucket Cong. ch., 104, 416 80
Ludlow, 1st Cong. ch. 1 00
Lynnfield, Center Cong. ch. 37 40
Malden, 1st Cong. ch., 215.97; W. C. Tilson, for work in Turkey, 2, 217 97
Mansfield, Cong. ch. and Sab. sch. 44 45
Marblehead, 1st Cong. ch. 10 00
Marlboro, 1st Cong. ch. 35 48
Marshfield Hills, 2d Cong. ch. 7 29
Maynard, Cong. ch. 18 80
Medfield, 2d Cong. ch. 21 70
Medway, Village Cong. ch. 7 43
Melrose, Ortho. Cong. ch. 77 25
Millis, Cong. ch. 16 80
Milton, East Cong. ch., H. W. Gilbert Miss. Soc. 6 50
Mittineague, Cong. ch. 24 49
Monson, Cong. ch., toward support Rev. H. J. Bennett, 189 50
Monterey, Cong. ch. 5 85
New Bedford, North Cong. ch. 50 00
Newbury, 1st Cong. ch. 20 00
Newton, 2d Cong. ch., of which 680 toward support Dr. H. N. Kinnear, 680 25
Newtonville, Central Cong. ch., for Shansi, 310 91
North Adams, Cong. ch. 108 00
Northampton, Edwards Cong. ch., for Pangchwang, 92.40; A. Lyman Williston, 300, 392 40
North Andover, Trinitarian Cong. ch. 150 00
North Attleboro, 1st Cong. ch. (Oldtown), 4 00
North Wilbraham, Grace Union Cong. ch. 11 70
Norwood, 1st Cong. ch. 358 00
Oxford, 1st Cong. ch. 100 00
Palmer, 1st Cong. ch. 20 00
Phillipston, Cong. ch. 14 29
Pigeon Cove, Cong. ch. 5 00
Pittsfield, Pilgrim Memorial Cong. ch. 31 35
Plympton, Cong. ch. 5 00
Provincetown, Cong. ch. 7 00
Quincy, Bethany Cong. ch., 160.38; Wollaston, Cong. ch., 10; Washington-st. Cong. ch., 5, 175 38
Raynham Center, 1st Cong. ch. 7 43
Richmond, Rev. William M. Crane, toward support Dr. E. P. Case, 83 33
Rochester, 1st Cong. ch., 17; North Cong. ch., 11.25, 28 25
Rockland, Cong. ch., Mrs. Clara D. Jones, 1 00
Rockport, Swedish Cong. ch. 2 00

Rowley, Cong. ch.	22 00		
Royalston, 1st Cong. ch.	6 99		
Scituate Center, Cong. ch.	2 22		
Sharon, Cong. ch.	79 13		
Sheffield, Cong. ch.	10 00		
Shrewsbury, Cong. ch.	105 00		
Somerville, West Cong. ch., 75; Prospect Hill Cong. ch., for Pasumalai, 17.21; Friend, 2,	94 21		
South Dartmouth, Cong. ch.	15 00		
South Framingham, Grace Cong. ch.	79 82		
South Hadley, 1st Cong. ch., Mrs. Gertrude S. Blakely,	10 00		
South Lincoln, Friend,	10 00		
Springfield, Hope Cong. ch., toward support Rev. B. V. Mathews, 196.63; Faith Cong. ch., 50; Memorial Cong. ch., 26.99; Olivet Cong. ch., 17.48; U. C., 5; Lilla M. Harmon, 6,	302 10		
Somerville, Prospect Hill Cong. ch., for Pasumalai,	33 00		
Sturbridge, 1st Cong. ch.	16 50		
Sunderland, 1st Cong. ch.	98 80		
Taunton, Winslow Cong. ch., of which 10 from Edward F. Delano,	45 79		
Tewksbury, 1st Cong. ch.	47 33		
Upton, 1st Cong. ch.	16 13		
Wakefield, 1st Cong. ch.	106 34		
Walpole, Cong. ch., Friend, for work in Turkey,	1 00		
Ware, East Cong. ch.	155 90		
Warren, Cong. ch.	29 12		
Warwick, Cong. ch.	5 00		
Waverley, 1st Cong. ch.	38 29		
Webster, 1st Cong. ch.	100 00		
Wellesley, Cong. ch.	3 00		
Wellesley Hills, 1st Cong. ch.	181 82		
Wendell, Cong. ch.	6 07		
Westboro, Cong. ch.	70 00		
West Boylston, 1st Cong. ch.	30 00		
West Brookfield, Cong. ch.	20 46		
Westfield, 1st Cong. ch.	109 13		
West Medway, 2d Cong. ch.	5 00		
Westminster, 1st Cong. ch.	17 30		
West Newbury, 2d Cong. ch.	1 00		
Westport, Union Cong. ch.	25 00		
West Springfield, 1st Cong. ch., to const. *Ethan Brooks,* H. M.	100 00		
West Tisbury, 1st Cong. ch.	20 20		
Westwood, Cong. ch.	1 00		
West Yarmouth, South Cong. ch.	5 73		
Williamsburg, Cong. ch.	26 00		
Winchendon, Mrs. G. O. Tolman,	1 00		
Winchester, 2d Cong. ch.	30 00		
Woburn, Montvale,	3 00		
Worcester, Piedmont Cong. ch., toward support Dr. J. B. McCord,	500 00		
Yarmouth, Cong. ch.	5 00		
———, A deceased friend,	500 00		
———, A deceased friend,	500 00	14,106	62
Less.—Waverley, Item acknowledged in September *Herald* returned,		89	25
		14,017	37
Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee,	40 00		
Groton, Emma P. Shumway, add'l,	16 67		
Newburyport, Daniel Foster, by Henry B. Little, Adm'r,	31 20		
South Hadley, Augustus Moody, by Theodore F. Dwight, Trustee,	502 08		
Worcester, Harriet Wheeler Damon, add'l,	50 00	639	95
		14,657	32

Rhode Island

Central Falls, Cong. ch.	54 38		
East Providence, Hope Cong. ch.	7 40		
Pawtucket, Park Place Cong. ch.	50 00		
Providence, Free Evan. Cong. ch.	4 95		
Tiverton, Amicable Cong. ch.	7 20		
Westerly, Pawcatuck Cong. ch.	69 58		
Wood River Junction, Cong. ch.	1 00	194	51

Young People's Societies

Maine.—Machias, Y. P. S. C. E., 4; Portland, State-st. Guild, for work of Rev. R. A. Hume, 18; South Paris, 1st Y. P. S. C. E., 10,		32 00
New Hampshire.—Concord, South Y. P. S. C. E., 15; Gilsum, Y. P. S. C. E., 3; Hampton, Y. P. S. C. E., for Mindanao, 15; Wolfeboro, Y. P. S. C. E., 15,		48 00
Vermont.—Barnet, Y. P. S. C. E., for Madura, 5; Westminster, 1st Y. P. S. C. E., 5,		10 00
Massachusetts.—Abington, 1st Y. P. S. C. E., for Inghok, 8.74; Athol, Y. P. S. C. E., 11.27; Boston, 2d Y. P. S. C. E. (Dorchester), toward support Luther R. Fowle, 100; do., Central Y. P. S. C. E. (Dorchester), for Shaowu, 30; do., Union ch., Y. P. S. C. E., for Mt. Silinda, 30; do., Pilgrim Y. P. S. C. E. (Dorchester), 25; Dedham, Allin Y. P. S. C. E., toward support Rev. C. A. Clark, 15; Dennis, Union Y. P. S. C. E., 4.75; Fitchburg, Rollstone Y. P. S. C. E., 20.71; Greenfield, 2d Y. P. S. C. E., for Paotingfu, 15; Harvard, Y. P. S. C. E., 15; Leominster, Pilgrim Y. P. S. C. E., 5; Lynn, 1st Junior Y. P. S. C. E., 2.25; Middleboro, Central Y. P. S. C. E., 5; Norfolk, Y. P. S. C. E., for Foochow, 10; Revere, Trinity Y. P. S. C. E., Junior Dept. (Beachmont), 5; Swampscott, 1st Y. P. S. C. E., for Adana, 15; West Boylston, Y. P. S. C. E., of which 5 for Inghok and 5 for Smyrna, 10; Williamsburg, Y. P. S. C. E., 2.20,		329 92
		419 92

Sunday Schools

Maine.—Freeport, Cong. Sab. sch., 1; Lewiston, Pine-st. Cong. Sab. sch., 10; Newcastle, 2d Cong. Sab. sch., 6.66; Portland, State-st. Cong. Sab. sch., for work of Rev. R. A. Hume, 50; Sunset, Cong. Sab. sch. classes, 1.82,		69 48
New Hampshire.—Alstead, East Cong. Sab. sch., 13.62; Andover, East Cong. Sab. sch., 4.61; Concord, South Cong. Sab. sch., 11.05; Dover, 1st Cong. Sab. sch., 21.39; Goffstown, Cong. Sab. sch., 13.15; Haverhill, Cong. Sab. sch., 6; Hollis, Cong. Sab. sch., 13.35; Laconia, Cong. Sab. sch., for Adana, 5; Mt. Vernon, Cong. Sab. sch., 4.80; North Weare, Cong. Sab. sch., 7; Portsmouth, North Cong. Sab. sch., 19.57,		119 54
Vermont.—Ascutneyville, Union Cong. Sab. sch., 1.50; Bennington, 2d Cong. Sab. sch., 10; Berkshire, East Cong. Sab. sch., 10; Bradford, Cong. Sab. sch., 6; Colchester, Cong. Sab. sch., 2.37; Cornwall, Cong. Sab. sch., of which 5 from Prim. Dept., 15.50; Grafton, Cong. Sab. sch., .25; McIndoe Falls, Cong. Sab. sch., 11; Newport, 1st Cong. Sab. sch., 11.22; North Bennington, Cong. Sab. sch., 10.16; South Royalton, Cong. Sab. sch., 20.07; Williamstown, Cong. Sab. sch., 7; Woodstock, Cong. Sab. sch., for Shaowu, 30,		135 07
Massachusetts.—Abington, 1st Cong. Sab. sch., 4.66; Amherst, 1st Cong. Sab. sch., 5; Andover, West Cong. Sab. sch., 5.63; do., South Cong. Sab. sch., 5; Attleboro, 2d Cong. Sab. sch., 82.97; Belmont, Plymouth Cong. Sab. sch., 1.43; Boston, Phillips Cong. Sab. sch. (South Boston), for Mindanao, 30; do., Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 10.35; do., Central Cong. Sab. sch. (Dorchester), 9.41; do., Old South Cong. Sab. sch., for Shaowu, 5.56; do., Baker Cong. Sab. sch. (East Boston), 3.25; Brockton, South Cong. Sab. sch., 23.29; do., Porter Cong. Sab. sch., toward support Rev. Leroy F.		

Ostrander, 14; Cambridge, Shepard Cong. Sab. sch. of 1st Cong. ch., 100; Conway, Cong. Sab. sch., 3.29; Cummington, Village Cong. Sab. sch., 3.60; Douglass, 2d Cong. Sab. sch., 21.03; East Longmeadow, Cong. Sab. sch., 13.52; Edgartown, Cong. Sab. sch., 6.75; Everett, Mystic Side Cong. Sab. sch., 5; Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 12.62; Holbrook, Winthrop Cong. Sab. sch., 5; Housatonic, Cong. Sab. sch., 17; Leominster, Pilgrim Cong. Sab. sch., 7.81; Longmeadow, Cong. Sab. sch., toward support Dr. G. C. Raynolds, 80; Lowell, Eliot Cong. Sab. sch., 6.15; do., Kirk-st. Cong. Sab. sch., 3.83; Ludlow, 1st Cong. Sab. sch., 8; Lynnfield Center, Cong. Sab. sch., 8.05; Milton, 1st Cong. Sab. sch., of which 4.06 for Albania, 14.06; Newton Highlands, Cong. Sab. sch., 49.67; Peabody, South Cong. Sab. sch., 19; Salem, Tabernacle Cong. Sab. sch., 15.95; Sandwich, Cong. Sab. sch., 2.50; Sharon, Cong. Sab. sch., 10; Somerville, Prospect Hill Cong. Sab. sch., for Pasumalai, 15.79; Southbridge, Cong. Sab. sch., 12.23; do., Union Cong. Sab. sch., 7.50; Stoneham, 1st Cong. Sab. sch., 19.28; Stoughton, Cong. Sab. sch., 10.25; Taunton, East Cong. Sab. sch., 2; Wareham, 1st Cong. Sab. sch., 7; Watertown, Phillips Cong. Sab. sch., 35.53; Wayland, Trin. Cong. Sab. sch., 9.20; West Boylston, 1st Cong. Sab. sch., 17.73; West Newbury, 2d Cong. Sab. sch., 5.50; Weymouth Heights, 1st Cong. Sab. sch., 5; Whitinsville, Village Cong. Sab. sch., 134.30; Winchendon, North Cong. Sab. sch., 8.66; Worcester, Park Cong. Sab. sch., 3.28; Wrentham, Original Cong. Sab. sch., 12.07, 918 70

Rhode Island.—Central Falls, Cong. Sab. sch., 16.36; Providence, Union Cong. Sab. sch., 5.45, 21 81

1,264 60

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch. 26 25
Barkhamsted, 1st Cong. ch. 1 30
Berlin, 2d Cong. ch. 26 40
Branford, 1st Cong. ch. 155 15
Bridgeport, 2d Cong. ch., 450; King's Highway Chapel, 30; Black Rock Cong. ch., 11.32, 491 32
Broad Brook, Cong. ch. 29 41
Brooklyn, Cong. ch. 18 00
Chaplin, Cong. ch. 14 21
Cheshire, Cong. ch. 75 84
Chester, Cong. ch. 5 25
Clinton, 1st ch. of Christ, 52 00
Collinsville, Cong. ch. 51 70
Cromwell, 1st Cong. ch. 29 10
Danbury, 1st Cong. ch., Mrs. Edward Taylor, 25
Derby, 2d Cong. ch. 27 23
East Haven, Cong. ch. 14 50
East Windsor, 1st Cong. ch. 56 00
Goshen, Cong. ch. 44 00
Greenfield Hill, Cong. ch. 7 50
Greenwich, 2d Cong. ch., 22; North Cong. ch., 16.51; Mianus Cong. ch., 4, 42 51
Griswold, 1st Cong. ch. 10 00
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 46 00
Haddam Neck, Cong. ch. 4 00
Hadlyme, Cong. ch. 10 73
Hampton, Cong. ch. 10 65
Hartford, 4th Cong. ch., 230; Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 200, 430 00
Higganum, Cong. ch. 17 00
Ivoryton, Cong. ch. 23 70
Kensington, Cong. ch. 45 45
Kent, 1st Cong. ch. 24 85
Lebanon, 1st Cong. ch. 63 00
Madison, 1st Cong. ch. 36 65
Mansfield, 1st Cong. ch., 58; 2d Cong. ch., 26, 84 00
Middle Haddam, 2d Cong. ch. 14 00
Middletown, 3d Cong. ch., 34.40; 1st Cong. ch., 16.45, 50 85
Milford, Plymouth Cong. ch., 45.88; 1st Cong. ch., 2.30, 48 18
Morris, Cong. ch. 7 95
Nepaug, Cong. ch. 15 00
New Britain, South Cong. ch., 258.94; Stanley Memorial Cong. ch., 15.50, 274 44
New Haven, Dwight Place Cong. ch., toward support Rev. William R. Leete and to const. *Frederick S. Hine, Samuel H. Read,* and *Wells Campbell,* H. M., 290.70; ch. of the Redeemer, toward support Rev. J. E. Tracy, 151.17; Plymouth Cong. ch., 103; Pilgrim Cong. ch., 13.95; Friend, 817, 1,375 82
Newington, Cong. ch. 56 30
New London, 2d Cong. ch. 768 89
North Madison, Cong. ch. 2 00
North Woodbury, Cong. ch. 2 00
Norwalk, 1st Cong. ch. 38 96
Norwich, 2d Cong. ch., 43.85; Broadway Cong. ch., 25, 68 85
Plainville, Cong. ch. 24 40
Plymouth, Cong. ch. 13 04
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 60 07
Ridgefield, 1st Cong. ch. 25 00
Rockville, Union Cong. ch., John Symonds, 40; do., for Madura, 30, 70 00
Salem, Cong. ch. 1 00
Sharon, 1st Cong. ch. 6 47
Simsbury, 1st ch. of Christ, 33 72
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle, 30 00
Stafford Springs, Cong. ch. 131 43
Stonington, 1st Cong. ch. 10 00
Stratford, Cong. ch. 4 05
Suffield, Cong. ch. 64 00
Thomaston, 1st Cong. ch. 3 00
Torrington, Center Cong. ch., toward support Rev. J. K. Birge, of which 50 from Ladies' Aid, 91 50
Vernon, 1st Cong. ch. 1 90
Washington, 1st Cong. ch. 20 50
Wauregan, Cong. ch. 68 00
West Hartford, Cong. ch. 255 72
West Haven, 1st Cong. ch. 198 50
Westminster, Cong. ch. 2 00
West Woodstock, Cong. ch. 12 79
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga, 223 44
Whitneyville, Cong. ch. 53 94
Winchester, Cong. ch. 12 11
Windsor, 1st Cong. ch. 34 00
Winsted, 1st Cong. ch., 55.95; 2d Cong. ch., 42.17, 98 12
Woodbridge, Cong. ch. 22 40
Woodstock, 1st Cong. ch. 10 50
———, Friend, 90 00— 6,368 79

Legacies.—Milford, Sarah E. Burton, by Herbert E. Oviatt, Ex'r, 25 00
Stratford, Clarissa Beardsley, by J. M. Otis, Adm'r, 1,500 00
Washington, Walter Burnham, by the Bridgeport Trust Co., Ex'r, 32,025 35— 33,550 35

39,919 14

New York

Albany, Mrs. L. J. Bushnell, 2 00
Baiting Hollow, Cong. ch. 67 50
Brooklyn, Tompkins-av. Cong. ch., 800; Flatbush Cong. ch., toward

support Rev. W. L. Beard, 369.93; ch. of the Pilgrims, 202.21; Lewis-av. Cong. ch., 176; ch. of the Evangel, 74.40; St. Mark's Cong. ch., 71; Borough Park Cong. ch., 11; Rugby Cong. ch., 8, 1,712 54
Buffalo, Pilgrim Cong. ch. 69 21
Camden, 1st Cong. ch. 5 30
Canandaigua, 1st Cong. ch. 100 00
Candor, Cong. ch. 4 43
Cincinnatus, Cong. ch. 3 00
Clayville, Pilgrim Cong. ch. 7 32
Deansboro, Cong. ch. 7 00
East Bloomfield, 1st Cong. ch. 43 00
Flushing, 1st Cong. ch., for Sivas, 131 45
Forest Hills, ch. in the Gardens, 13 45
Fulton, 1st Cong. ch. 37 51
Greene, Cong. ch. 40 00
Groton City, Cong. ch. 18 30
Hamilton, 2d Cong. ch. 5 30
Holland Patent, Welsh Cong. ch. 5 00
Honeoye, Cong. ch. 5 96
Jamestown, 1st Cong. ch., for Albania, 50 00
Java, Cong. ch. 10 75
Keene Valley, Cong. ch. 20 00
Madrid, Cong. ch. 57 65
Moravia, 1st Cong. ch. 35 00
Morrisville, 1st Cong. ch. 5 00
Mt. Sinai, Rock Point Chapel, 15 00
Mt. Vernon, 1st Cong. ch. 35 00
Munnsville, Cong. ch. 8 00
Newburgh, 1st Cong. ch. 52 00
New Lebanon, 1st Cong. ch. 25 00
New York, Broadway Tabernacle Cong. ch., 354.50; North Cong. ch., for Albania, 16.30; Rev. George B. Stewart, 5; Mrs. Elbert S. Porter, 10, 385 80
Niagara Falls, 1st Cong. ch. 25 00
North Guilford, Cong. ch. 7 00
Norwood, Cong. ch. 14 10
Orient, Cong. ch. 20 00
Oswego, Cong. ch. 52 00
Paris, Cong. ch. 4 00
Patchogue, 1st Cong. ch. 40 00
Port Leyden, Cong. ch. 6 00
Richmond Hill, Union Cong. ch. 31 00
Riga, Cong. ch. 13 50
Riverhead, Sound-av. Cong. ch., 34.97; 1st Cong. ch., 34.62, 69 59
Rochester, Edward F. Davison, 10 00
Rushville, Cong. ch. 8 00
Schenectady, Pilgrim Cong. ch. 90 00
Seneca Falls, Memorial Cong. ch. 25 13
Smyrna, Cong. ch. 20 00
Syracuse, Danforth Cong. ch., 73.33; Geddes Cong. ch., 40, 113 33
Utica, Bethesda Cong. ch. 15 00
West Brook, Plymouth Cong. ch. 2 00
Westmoreland, Cong. ch. 4 00
West Winfield, Immanuel Cong. ch. 105 00
———, Friend, Central New York, 40 00— 3,692 12

Legacies.— Brooklyn, Charles A. Hull, add'l, 47 50
Jamestown, John Chandler Jones, by Elliot C. Hall, Ex'r, 999 00
Rochester, Abby E. Davison, by Edward F., J. Herbert W., and Hattie M. Davison, Ex'rs, 100 00— 1,146 50

4,838 62

New Jersey

East Orange, Trinity Cong. ch. 181 68
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 235 00
Grantwood, Cong. ch. 19 49
Haworth, 1st Cong. ch. 7 00
Jersey City, 1st Cong. ch. 150 00
Maple Shade, Cong. ch. 5 00
Montclair, Watchung-av. Cong. ch. 15 00
Newark, 1st Cong. Jube Memorial ch., 66.93; Belleville-av. Cong. ch., 10.40, 77 33
Orange, Cong. ch., 113.10; Edwin H. Volckmann, for work in Turkey, 2, 115 10
Woodbridge, 1st Cong. ch. 20 00— 825 60

Pennsylvania

Braddock, 1st Cong. ch. 10 00
Duquesne, Bethlehem Cong. ch. 35 00
Edwardsville, Welsh Cong. ch., 35; Bethesda Cong. ch., 20, 55 00
Kane, 1st Cong. ch. 107 11
Meadville, Park-av. Cong. ch. 25 00
Philadelphia, Central Cong. ch., 93.06; Park Cong. ch., 30, 123 06
Randolph, Cong. ch., Rev. A. P. Weckerly and family, 1 00
Stockdale, Slavonic Cong. ch. 5 00
Williamsport, 1st Cong. ch. 20 00— 381 17

Ohio

Akron, 1st Cong. ch., 128.37; West Cong. ch., 20, 148 37
Amherst, 2d Cong. ch. 3 30
Ashtabula, 1st Cong. ch., 35; 2d Cong. ch., 20.50, 55 50
Austinburg, 1st Cong. ch. 7 00
Brownhelm, Cong. ch. 8 31
Burton, Cong. ch. 5 24
Chagrin Falls, Cong. ch. 20 00
Chardon, Cong. ch. 4 00
Chatham, Cong. ch. 17 50
Cincinnati, Lawrence-st. Cong. ch., 9; Columbia Cong. ch., 2.75, 11 75
Cleveland, Ashwood Cong. ch., 25; Mizpah Cong. ch., 15; Nottingham Cong. ch., 5; J. B. Meriam, toward support Rev. A. B. DeHaan, 50; Mrs. Hannah W. Clark, 1, 96 00
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., 50.78; Mayflower Cong. ch., 16.38, 292 16
Cuyahoga Falls, Cong. ch. 7 70
Eagleville, Cong. ch. 10 00
Fort Recovery, Cong. ch. 10 00
Geneva, Cong. ch. 20 00
Greenwich, Cong. ch. 3 00
Lorain, 1st Cong. ch. 61 41
Madison, Cong. ch. 4 00
Mansfield, 1st Cong. ch., 24; Mayflower Memorial Cong. ch., 15.50, 39 50
Marietta, 1st Cong. ch. 287 53
Mt. Vernon, 1st Cong. ch. 12 00
Newark, Plymouth Cong. ch. 16 00
New London, Cong. ch. 10 00
North Olmsted, Cong. ch. 45 00
Oberlin, 1st Cong. ch. 111 50
Radnor, Cong. ch. 41 00
Sandusky, 1st Cong. ch., for Mindanao, 35 03
Saybrook, Cong. ch. 26 55
South Newbury, Cong. ch. 3 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Tallmadge, Cong. ch. 77 40
Toledo, 1st Cong. ch., 144; Washington-st. Cong. ch., 27.91; Park Cong. ch., 14.40, 186 31
Twinsburg, Cong. ch. 13 50
Wauseon, 1st Cong. ch. 25 00— 1,722 06

Legacies.—Greenwich, Anna M. Mead, by C. E. Mead, Ex'r, 87 00

1,809 06

District of Columbia

Washington, Ingram Memorial Cong. ch. 28 94

North Carolina

Burlington, Clinton Memorial Cong. ch. 2 00
Tryon, Cong. ch., John Orr, 3 00— 5 00

Florida

New Smyrna, Cong. ch. 8 00

Young People's Societies

Connecticut.—Cheshire, Y. P. S. C. E., 15; East Windsor, 1st Y. P. S. C. E., 30; Griswold, 1st Y. P. S. C. E., 5; Kensington, Y. P. S. C. E., for Sholapur, 5; North Haven, Junior Y. P. S. C. E., for Shaowu, 10; North Madison, Y. P. S. C. E., for Sholapur, 10; Plainfield, 1st Y. P. S. C. E., 8.25, 83 25

New York.—Aquebogue, Y. P. S. C. E., 20; Fulton, Y. P. S. C. E., 4.74; Hamilton, 2d Y. P. S. C. E., for Shaowu, 14.50; Homer, Junior Mission Band of Cong. ch., 5; Wadhams, Y. P. S. C. E., for Adana, 5, 49 24

New Jersey.—Grantwood, Y. P. S. C. E. 10 51

Ohio.—Columbus, South Y. P. S. C. E., for Inghok, 9.50; Ironton, 1st Junior Y. P. S. C. E., 5; Twinsburg, Y. P. S. C. E., 5.40, 19 90

District of Columbia.—Washington, Ingram Memorial Y. P. S. C. E., 50; do., Brotherhood of Ingram Memorial Cong. ch., 10, 60 00

222 90

Sunday Schools

Connecticut.—Berlin, 2d Cong. Sab. sch., 23.80; Bolton, Cong. Sab. sch., 5; Bridgeport, 2d Cong. Sab. sch., 30; do., Park-st. Cong. Sab. sch., 25; Brooklyn, Cong. Sab. sch., 5; Cornwall, 2d Cong. Sab. sch., 6.75; Farmington, Cong. Sab. sch., 3.50; Groton, Cong. Sab. sch., 17.18; Guilford, 1st Cong. Sab. sch., 3; Haddam, Cong. Sab. sch., 5; Hartford, 4th Cong. Sab. sch., 25.46; do., Cong. Sab. sch. of 2d ch. of Christ, 19.50; do., Farmington-av. Cong. Sab. sch., 12.36; do., Windsor-av. Cong. Sab. sch., 7.89; Higganum, Cong. Sab. sch., 10; Kent, Cong. Sab. sch., 12.80; Litchfield, 1st Cong. Sab. sch., 5; New Britain, South Cong. Sab. sch., of which 30 for Mindanao, 50; New Haven, Grand-av. Cong. Sab. sch., 4.90; Newington, Cong. Sab. sch., of which 30.22 for China and 28.50 for Mt. Silinda, 58.72; New London, 2d Cong. Sab. sch., 20.35; North Madison, Cong. Sab. sch., 3; Norwich, 2d Cong. Sab. sch., 28.08; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 4.17; Salisbury, Cong. Sab. sch., Home Dept., 13; Shelton, Cong. Sab. sch., 33.34; Southport, Cong. Sab. sch., for Micronesia, 5; Stratford, Cong. Sab. sch., 3.25; Talcottville, Cong. Sab. sch., 10; Thompson, Cong. Sab. sch., 9.50; Torrington, Center Cong. Sab. sch., toward support Rev. J. Kingsley Birge, 23.40; Waterbury, 2d Cong. Sab. sch., of which 15.33 for Aruppukottai, 30.65; Wauregan, Cong. Sab. sch., 20; West Haven, 1st Cong. Sab. sch., 53.80; Woodstock, 1st Cong. Sab. sch., 8.40, 596 80

New York.—Bay Shore, 1st Cong. Sab. sch., 9; Brooklyn, Puritan Cong. Sab. sch., 13.35; do., St. Mark's Cong. Sab. sch., 10; Buffalo, Pilgrim Cong. Sab. sch., 7.79; Camden, 1st Cong. Sab. sch., 37.66; Churchville, Cong. Sab. sch., 6.42; Forest Hills, ch. in the Gardens, Cong. Sab. sch., 4; Fulton, 1st Cong. Sab. sch., 8.75; Hamilton, 2d Cong. Sab. sch., 10; Homer, Cong. Sab. sch., 34.49; Hornby, Cong. Sab. sch., 3.26; Lisbon, 1st Cong. Sab. sch., of which 3 from Golden Rule Band, Class No. 4, 5.71; Middletown, North-st. Cong. Sab. sch., 5; Munnsville, Cong. Sab. sch., 12; New York, Christ Cong. Sab. sch., 11.37; do., Forest-av. Cong. Sab. sch., 5; Orient, Cong. Sab. sch., for Adana, 30; Osceola, Cong. Sab. sch., 3.10; Oxford, 1st Cong. Sab. sch., 31.78; Rochester, South Cong. Sab. sch., 17.75; Sidney, 1st Cong. Sab. sch., 15; Westmoreland, Cong. Sab. sch., 5, 286 43

New Jersey.—East Orange, 1st Cong. Sab. sch., 30; do., Trinity Cong. Sab. sch., 10; Glen Ridge, Cong. Sab. sch., toward support Dr. F. Van Allen, 100; Montclair, Watchung-av. Cong. Sab. sch., 9; Orange, Cong. Sab. sch., 50; Plainfield, Cong. Sab. sch., 15, 214 00

Pennsylvania.—Glenolden, Cong. Sab. sch., for Harpoot, 10; Pittsburgh, Slavonic Cong. Sab. sch., 5, 15 00

Ohio.—Cleveland, Archwood Cong. Sab. sch., 6; Columbus, Plymouth Cong. Sab. sch., 6.32; Grafton, Cong. Sab. sch., 2.59; Huntsburg, Cong. Sab. sch., 5; Ironton, 1st Cong. Sab. sch., 6.04; North Olmsted, Cong. Sab. sch., 6.44; Oberlin, 1st Cong. Sab. sch., 17.30; Penfield, Cong. Sab. sch., 1.50; Ravenna, 1st Cong. Sab. sch., for Sholapur, 30; Ridgeville Corners, Cong. Sab. sch., 9.33; Tallmadge, Cong. Sab. sch., 23.60; Twinsburg, Cong. Sab. sch., 6, 120 12

District of Columbia.—Washington, Ingram Memorial Cong. Sab. sch. 8 42

Georgia.—Waycross, White Hall Cong. Sab. sch. 3 00

Florida.—Daytona, Cong. Sab. sch. 12 40

1,256 17

INTERIOR DISTRICT

Kentucky

Newport, Cong. ch. 27 00

Alabama

Anniston, Cong. ch.	5 74	
Bethel, Glenwood Cong. ch.	1 00	
Childersburg, Cong. ch.	2 80	
Christian Hill, Cong. ch.	3 00	
Ironaton, Cong. ch.	1 09	
Jenifer, Cong. ch.	87	
Marion, Cong. ch.	88	
Mountain Grove, Cong. ch.	1 00	
Mt. Olive, Cong. ch.	1 00	
Shady Grove, Cong. ch.	1 00	
Shelby, Cong. ch.	1 12	
Talladega, 1st Cong. ch., 10.12; Caroline E. Parkhurst, 20,	30 12	
Talladega Cove, Cong. ch.	1 72	
Thorsby, Cong. ch.	2 00	
Union Grove, Cong. ch.	5 00	58 34

Louisiana

Jennings, Cong. ch. 31 00

Texas

Dallas, Central Cong. ch., 42.22; Junius Heights Cong. ch., 5.30, 47 52

Arkansas

Little Rock, 1st Cong. ch. 2 00

Indiana

Shipshewana, Cong. ch. 7 60

Oklahoma

Breckinridge, Cong. ch.	2 50	
Vinita, 1st Cong. ch.	3 65	
Weatherford, Ger. Cong. ch.	30 00	36 15

Illinois

Aurora, New England Cong. ch., 58.75; 1st Cong. ch., 40,	98 75	
Berwyn, Cong. ch.	12 00	
Brimfield, Cong. ch.	17 62	
Buda, Cong. ch.	14 00	
Byron, 1st Cong. ch.	7 10	
Champaign, 1st Cong. ch.	94 00	
Chicago, Rogers Park Cong. ch., F. H. Tuthill, of which 500 toward support Rev. C. L. Storrs,		

1,200; Kenwood Evan. ch., of which 250 for Ahmednagar, 340.99; North Shore Cong. ch., 225; New England Cong. ch., 127.05; 1st Cong. ch., of which 20 from Mrs. Estelle W. Sears, 126.50; South Cong. ch., 72.50; University Cong. ch., 55; Austin Cong. ch., 50; Grace Cong. ch., 50; Green-st. Cong. ch., 45; Wellington-av. Cong. ch., 36.98; 52d-av. Cong. ch., 24.25; California-av. Cong. ch., 23; Englewood Cong. ch., 16.83; Windsor Park Cong. ch., 14; West Pullman, Cong. ch., 8.64; Grayland Cong. ch., 8.11; Immanuel Cong. ch., 6.35; Millard-av. Cong. ch., 5; St. James Ger. Cong. ch., toward support Rev. C. H. Maas, 5; Doremus Cong. ch., 2.82, 2,444 02
Des Plaines, 1st Cong. ch. 20 25
Downers Grove, Cong. ch. 17 00
Eden, Cong. ch. 6 12
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 200 00
Garden Prairie, Cong. ch. 3 40
Gridley, Cong. ch. 17 66
Jacksonville, Cong. ch., toward support Rev. L. H. Christian, 125 00
La Salle, 1st Cong. ch. 9 80
Lockport, Cong. ch. 11 00
Malta, 1st Cong. ch. 5 00
Mattoon, 1st Cong. ch. 66 74
Mazon, Cong. ch. 5 50
Melville, Cong. ch. 3 35
Mendon, Cong. ch. 40 77
Naperville, Ger. Cong. chs., toward support Rev. C. H. Maas, 5 00
Oak Park, 3d Cong. ch. 55 59
Ottawa, 1st Cong. ch. 63 00
Pana, Faith Cong. ch. 5 00
Peoria, Union Cong. ch. 56 30
Providence, Cong. ch. 30 00
Rantoul, Cong. ch. 7 65
Rockford, 2d Cong. ch. 208 00
Toulon, Cong. ch. 104 50
Wataga, Cong. ch. 20 00
Waverly, Cong. ch. 5 00
Winnetka, Cong. ch. 362 20
Wyanet, Cong. ch. 15 00
Yorkville, Cong. ch. 10 00— 4,166 32

Michigan

Alpena, Cong. ch. 42 50
Armada, 1st Cong. ch. and Sab. sch. 7 76
Bangor, 1st Cong. ch. 15 00
Baroda, Cong. ch., Ladies' Miss. Union, 10 00
Bay City, 1st Cong. ch. 13 90
Bridgeport, Cong. ch. 3 00
Cadillac, 1st Cong. ch. 25 00
Carson City, 1st Cong. ch. 6 00
Charlevoix, Cong. ch. 20 00
Coloma, Cong. ch. 6 00
Covert, Cong. ch. 17 00
Detroit, Fort-st. Cong. ch. 62 50
Dexter, Mrs. O. V. Matteson, 2 00
Edmore, Cong. ch. 2 00
Flint, 1st Cong. ch. 7 28
Grand Rapids, 2d Cong. ch. 15 00
Grass Lake, Cong. ch. 2 61
Jenison, Cong. ch. 2 00
Ludington, 1st Cong. ch. 50 00
Newport, Cong. ch. 5 00
Ovid, 1st Cong. ch. 7 50
Port Huron, 1st Cong. ch. 150 00
St. Joseph, Cong. ch. 50 00
Traverse City, Mrs. William McCool, for work in Turkey, 1 00
Vernon, Cong. ch. 5 00
Victor, Cong. ch. 2 00
Wolverine, 1st Cong. ch. 10 00— 540 05

Wisconsin

Amery, Cong. ch. 13 00
Antigo, 1st Cong. ch. 21 00
Appleton, 1st Cong. ch. 200 00
Arena, Cong. ch., of which 10 from Friend, 24 00
Brodhead, Cong. ch. 10 82
Broederville, Cong. ch. 1 00
Burlington, Plymouth Cong. ch. 75 00
Clintonville, Union Cong. ch. 2 40
Darlington, Cong. ch. 31 00
Endeavor, Trinity Cong. ch. 18 00
Fond du Lac, Plymouth Cong. ch. 100 00
Ladysmith, Cong. ch. 5 00
Mellen, Union Cong. ch. 4 00
Menomonie, Cong. ch. 125 00
Milwaukee, Pilgrim Cong. ch. 30 00
Mineral Point, 1st Cong. ch. 7 37
Mondovi, Cong. ch. 39 00
Oconomowoc, 1st Cong. ch. 12 00
Oshkosh, Plymouth Cong. ch. 11 17
Randolph, 1st Cong. ch. 7 25
Spring Valley, Cong. ch. 14 92
Sun Prairie, Cong. ch. 5 00
Viola Lake, 1st Cong. ch. 1 16
Walworth, Cong. ch. 9 65
Watertown, 1st Cong. ch. 48 00
Windsor, Union Cong. ch. 5 00— 820 74

Legacies.—Beloit, Ellen B. French, add'l, 142 90

963 64

Minnesota

Alexandria, Cong. ch. 75 00
Belview, Cong. ch. 2 38
Benson, Cong. ch. 2 40
Brainerd, Cong. ch. 5 00
Ceylon, Cong. ch. 5 20
Duluth, Pilgrim Cong. ch., toward support Rev. H. M. Irwin, 205 00
Elk River, Union Cong. ch., W. H. Houlton, 25 00
Fairmont, Cong. ch. 3 47
Faribault, Cong. ch. 92 78
Glenwood, Cong. ch. 21 62
Groveland, Cong. ch. 11 00
Hutchinson, 1st Cong. ch., of which 10.27 from the Woman's Miss. Soc. 35 27
La Porte, Frank W. Hart, for Mindanao, 2 50
Mankato, 1st Cong. ch. 7 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 148.82; 5th-av. Cong. ch., 54; 1st Cong. ch., 31.36; Forest Heights Cong. ch., 29.75; Lyndale-av. Cong. ch., 28.50; Linden Hills Cong. ch., 28; Fremont-av. Cong. ch., 20; Oak Park Cong. ch., 4.40; St. Louis Park Cong. ch., 1.55; Miss A. D. Cross, 5, 351 38
Moorhead, 1st Cong. ch. 19 80
Morris, Cong. ch., D. T. Wheaton, 5 00
Northfield, Cong. ch., toward support Dr. P. T. Watson, 265 00
Plainview, Cong. ch. 12 00
St. Paul, Olivet Cong. ch., 30; St. Anthony Park Cong. ch., 19.10; University-av. Cong. ch., 6.82; Cyril Cong. ch., 3; Pacific Cong. ch., 1.26, 60 18
Silver Lake, Cong. ch. 26 00
Spring Valley, Cong. ch. 6 13
Walker, Cong. ch. 3 11— 1,242 22

Iowa

Ames, Abram S. Liddle, 10 00
Ankeny, Cong. ch. 14 79
Atlantic, Cong. ch. 61 09
Belmond, Cong. ch. 48 00
Chapin, Cong. ch. 5 00
Chester Center, Cong. ch. 7 36
Clay, Cong. ch. 17 00
Clinton, Cong. ch. 5 85
Decorah, Cong. ch. 13 30
Des Moines, North Park Cong. ch. 3.14
Durango, Rev. George Hein, 10 00
Fort Dodge, Cong. ch. 24 16
Grinnell, Cong. ch. 133 00

Hartwick, Cong. ch. 27 70
Humboldt, Cong. ch. 6 19
Jackson, Cong. ch. 19 00
Knoxville, Cong. ch., for Albania, 5 00
Marshalltown, Cong. ch. 160 00
Mason City, Cong. ch. 21 81
Monona, Cong. ch. 5 00
Monticello, Cong. ch. 105 00
Moorland, Cong. ch. 12 00
Moville, Cong. ch. 9 53
Newton, 1st Cong. ch. 75 00
Ottumwa, 1st Cong. ch. 85 10
Reinbeck, Cong. ch. 23 20
Rockford, Cong. ch. 9 00
Rockwell, Cong. ch. 30 00
Sheldon, Cong. ch. 123 00
Sibley, 1st Cong. ch. 15 00
Sioux Rapids, Cong. ch. 6 00
Sloan, Cong. ch. 11 11
Somers, Mizpah Cong. ch. 5 00
Strawberry Point, Cong. ch. 12 00
Tabor, Cong. ch. 30 45
Van Cleve, Cong. ch. 19 00
Victor, Cong. ch. 2 66
Washta, Cong. ch. 13 30
Waterloo, Plymouth Cong. ch. 18 00
Whiting, Mrs. Willard B. Whiting, for work in Turkey, 3 00—1,204 74

Missouri

Honey Creek, Cong. ch., R. A. Lehman, 1 00
Kansas City, Prospect-av. Cong. ch. 20 00
Lebanon, 1st Cong. ch. 18 28
St. Louis, Pilgrim Cong. ch., toward support Rev. B. V. Mathews, 264.86; Fountain Park Cong. ch., 30, 294 86
Webster Groves, 1st Cong. ch. 95 00—429 14

North Dakota

Anamoose, Ger. chs. of Anamoose and Ger ch. of Martin, 20 00
Blue Grass, Emmaus Cong. ch., 20; St. Mark's Cong. ch., 50, 70 00
Bowman, Cong. ch. 2 00
Fargo, 1st Cong. ch. 10 37
Farland, Cong. ch. 1 00
Fessenden, Ger. Cong. ch. 5 00
Gascoyne, Ger. Cong. ch. 11 66
Glen Ullin, Cong. ch. 3 27
Golden Valley, Ger. chs. 15 00
Granville, Cong. ch. 1 22
Harvey, Ger. chs., Eigenheim and Bethlehem, 30 00
Hettinger, Cong. ch. 2 80
Highland, Cong. ch. 1 00
Hope, Cong. ch. 40 00
Kulm, Ger. Parish Cong. ch. 185 25
Leipzig, Ebenezer Cong. ch. 55 00
Lignite, Cong. ch. 1 00
Max, 1st Cong. ch. 1 00
Oriska, Union Cong. ch. 3 00
Overly, Cong. ch. 1 00
Plaza, Cong. ch. 2 00
Reeder, Cong. ch. 1 00
Valley City, Mrs. Annie S. Greenwood, for Inghok, 12 00
Velva, Cong. ch. 2 00—476 57

South Dakota

Aberdeen, Cong. ch. 4 59
Alcester, Cong. ch., of which 5 from Rev. and Mrs. George E. Green, 9 00
Bowdle, Cong. ch. 10 00
Cedar, Cong. ch. 1 97
Custer, Cong. ch. 4 58
Estelline, Cong. ch. 4 00
Fairfax, Ger. Hope Cong. ch., 20; Bethlehem Ger. Cong. ch., 10, 30 00
Hetland, Cong. ch. and Sab. sch. 10 40
Hosmer, St. Paul's Ger. Cong. ch. 25 00
Hot Springs, William Black, 2 00
Houghton, Cong. ch. 3 84
Iroquois, Cong. ch. 1 60
Murdo, Cong. ch. 3 50
Myron, Cong. ch. 5 12
Preston, Cong. ch. 1 57
Redfield, Cong. ch. 5 67
Ree Heights, Cong. ch., of which 10 from A. H. Robbins, 24 40
Turton, Cong. ch. 4 00
Tyndall, Worms Ger. Cong. ch., toward support Rev. C. H. Maas, 15; 1st Ger. Cong. ch., toward support Rev. C. H. Maas, 15; Wolf's Creek Ger. Cong. ch., toward support Rev. C. H. Maas, 15, 45 00
Valley Springs, Cong. ch. 17 12
Wecota, Cong. ch. 2 16—215 52

Nebraska

Ainsworth, Cong. ch. 50 00
Albion, Cong. ch. 75 50
Butte, Zion Ger. Cong. ch., toward support Rev. C. H. Maas, 5 00
Crete, Cong. ch. 71 50
Exeter, 1st Cong. ch. 8 75
Fremont, 1st Cong. ch. 34 30
Harvard, Cong. ch., Rev. B. A. Warren, 10 00
Havelock, Cong. ch. 7 00
Liberty, 1st Cong. ch. 3 25
Lincoln, Plymouth Cong. ch., 68.84; Salem Ger. Cong. ch., Miss F., 15; 1st Ger. Cong. ch., 10; 1st Cong. ch., 3, 96 84
McCook, Ger. Cong. ch. 15 00
Norfolk, Zion Ger. Cong. ch. 3 00
Plainview, Cong. ch. 34 00
Stockville, Cong. ch. 16 50
Waverly, 1st Cong. ch. 6 00—436 64

Kansas

Bazine and Alexander, Cong. ch. 2 00
Dover, Cong. ch. 12 00
Emporia, 1st Cong. ch. 39 91
Geneva, Cong. ch. 4 18
Hutchinson, Cong. ch. 6 00
Independence, Cong. ch. 21 35
Kansas City, 1st Cong. ch. 6 05
Kiowa, Cong. ch. 25 00
Lawrence, Plymouth Cong. ch. 56 25
Longton, Cong. ch. 5 08
Ottawa, 1st Cong. ch. 35 00
Overbrook, Cong. ch. 38 00
Paola, Plymouth Cong. ch. 8 75
Parsons, Cong. ch. 2 20
Plevna, Cong. ch. 15 00
Tonganoxie, 1st Cong. ch. 8 00
Wichita, College Hill Cong. ch. 33 75—318 52

Montana

Billings, Ger. Cong. ch. 15 00
Fallon, Friedens Ger. Cong. ch. 30 00
Plevna, Pilgerheim Ger. Cong. ch., 35; Immanuel Ger. Cong. ch., 15, 50 00—95 00

Colorado

Ault, Cong. ch. 2 50
Boulder, 1st Cong. ch. 72 77
Brush, Ger. Cong. ch. 10 00
Denver, Ger. Cong. ch. 25 00
Fort Collins, Ger. Cong. ch. 100 00
Fort Morgan, Ger. Cong. ch. 10 00
Fruita, Paul Wacker, toward support Rev. C. H. Maas, 5 00
Greeley, Ger. Cong. ch., 38; Ger. Brotherhood Conference, 26.25, 64 25
Henderson, Cong. ch. 5 00
Lafayette, Cong. ch. 5 00
Loveland, 1st Ger. Cong. ch., of which 5 from Konrad Walter, 35 00
Pueblo, Minnequa Cong. ch. 7 00
Windsor, 1st Ger. Cong. ch. 100 00—441 52

Young People's Societies

Alabama.—Beloit, Union Y. P. S. C. E., for Mt. Silinda, 3 00
Illinois.—Chicago, Miss. Study and Prayer Union of the Moody Bible Institute, for

Mt. Silinda, 12.50; Dundee, Y. P. S. C. E., 10; Plainfield, Y. P. S. C. E., of which 10 for Albania, 15; Roscoe, Y. P. S. C. E., 2.75; Waukegan, Y. P. S. C. E., for Aruppukottai, 10, 50 25
Minnesota.—St. Paul, People's Y. P. S. C. E. 10 00
North Dakota.—Oberon, Y. P. S. C. E. 8 00
Nebraska.—Cortland, Y. P. S. C. E., for Harpoot, 5; Liberty, Y. P. S. C. E., for Mt. Silinda, 7.10, 12 10
Colorado.—Greeley, Ger. Y. P. S. C. E., 12; Wellington, 1st Y. P. S. C. E., 5, 17 00

100 35

Sunday Schools

Alabama.—Marion, 1st Cong. Sab. sch. 5 00
Louisiana.—New Orleans, Beecher Memorial Cong. Sab. sch., for Mt. Silinda, 1 00
Indiana.—Kokomo, 1st Cong. Sab. sch., 10; West Terre Haute, Bethany Cong. Sab. sch., 4, 14 00
Oklahoma.—Hillsdale, Cong. Sab. sch. 3 50
Illinois.—Danville, 1st Cong. Sab. sch., for Albania, 5; De Pue, Cong. Sab. sch., 8.60; East St. Louis, Plymouth Cong. Sab. sch., 2.25; La Salle, 1st Cong. Sab. sch., 15; Neponset, 1st Cong. Sab. sch., for Albania, 2.25; Ottawa, 1st Cong. Sab. sch., of which 10 for Albania, 27.50; Polo, Ind. Presb. Sab. sch., for Harpoot, 35.26; Waukegan, 1st Cong. Sab. sch., for Mindanao, 1.25, 97 11
Michigan.—Charlevoix, Cong. Sab. sch., 8.39; Conklin, Cong. Sab. sch., 25; Detroit, Brewster Cong. Sab. sch., 34.77; Grand Rapids, Park Cong. Sab. sch., of which 30 for Adana and 30 for Madura, 160; Ironton, Cong. Sab. sch., 1.96; Lake Linden, Cong. Sab. sch., for Inghok, 18; New Haven, Cong. Sab. sch., 6; Rockwood, Cong. Sab. sch., 4.46; Sheridan, Cong. Sab. sch., Prim. Dept., 2.50, 261 08
Wisconsin.—Berlin, Cong. Sab. sch., 3; Hayward, Cong. Sab. sch., 6.50; Lancaster, 1st Cong. Sab. sch., 11.88; Madison, 1st Cong. Sab. sch., 4.33; Medford, Cong. Sab. sch., 6; Mukwonago, Cong. Sab. sch., 7.35; Oshkosh, Plymouth Cong. Sab. sch., 12.32; Park Falls, Cong. Sab. sch., 8; Sparta, Cong. Sab. sch., 25; Spring Green, Cong. Sab. sch., 6; Springvale, Cong. Sab. sch., 7.66; Sturgeon, Hope Cong. Sab. sch., 6.05; Wauwatosa, Cong. Sab. sch., 17.78, 121 87
Minnesota.—Clearwater, Cong. Sab. sch., 5.75; Detroit, 1st Cong. Sab. sch., 10; Elmdale, South Slovak Cong. Sab. sch., 5; Minneapolis, 5th-av. Cong. Sab. sch., 16; do., 1st Cong. Sab. sch., 15; do., Lowry Hill Cong. Sab. sch., 15; do., Lyndale Cong. Sab. sch., for Mt. Silinda, 15; do., Linden Hills Cong. Sab. sch., 10; St. Paul, Plymouth Cong. Sab. sch., 30.38, 122 13
Iowa.—Avoca, 1st Cong. Sab. sch., 2; Charles City, Cong. Sab. sch., Bible Class, 22; Clear Lake, 1st Cong. Sab. sch., 15; Humboldt, Cong. Sab. sch., 8; Monticello, Cong. Sab. sch., 15; Muscatine, 1st Cong. Sab. sch., 7.86; Salem, Cong. Sab. sch., 5; Sloan, Cong. Sab. sch., 2.42; Tabor, Cong. Sab. sch., for Mindanao, 30, 107 28
Missouri.—Carthage, 1st Cong. Sab. sch. 1 67
North Dakota.—Elbowoods, Cong. Sab. sch., for Albania, 5 00
South Dakota.—Alcester, Cong. Sab. sch., 15; Sioux Falls, Cong. Sab. sch., 20, 35 00
Nebraska.—Blair, Cong. Sab. sch., 3; Hildreth, Cong. Sab. sch., 4.10; Lincoln, Plymouth Cong. Sab. sch., 6.16; Weeping Water, Cong. Sab. sch., 9.94, 23 20
Kansas.—Burlington, Cong. Sab. sch., 2.75; Emporia, 1st Cong. Sab. sch., 10.09; Topeka, 1st Cong. Sab. sch., 10.18, 23 02
Montana.—Fort Shaw, Cong. Sab. sch. 5 60
Colorado.—Ault, Cong. Sab. sch., 2.50; Collbran, Cong. Sab. sch., 4.35; Redvale, 1st Cong. Sab. sch., 2, 8 85

835 31

PACIFIC DISTRICT

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Provo, Cong. ch. 10 00

Idaho

Pocatello, 1st Cong. ch. 16 00

Washington

Ahtanum, Cong. ch.	25 00	
Clearlake, Cong. ch., Rev. O. A. Stillman,	5 00	
Eagle Harbor, Cong. ch.	4 00	
Naches, Cong. ch.	6 00	
Ritzville, Zion Ger. Cong. ch.	30 00	
Rosalia, Cong. ch.	2 95	
Seattle, Plymouth Cong. ch., 200; Rev. and Mrs. A. J. Bailey, 5,	205 00	
South Bend, Cong. ch.	8 55	286 50

Oregon

Beaver Creek, St. Peter's Ger. Cong. ch.	20 00	
Elliott Prairie, Cong. ch.	7 80	
Forest Grove, Cong. ch.	13 77	
Portland, Highland Cong. ch.	27 00	
Smyrna, Cong. ch.	6 00	74 57

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Fresno, Zion Ger. Cong. ch.	38 00	
Grass Valley, Cong. ch.	16 00	
Lodi, Ebenezer Cong. ch.	5 00	
Pacific Grove, Mayflower Cong. ch.	111 38	
Pinole, Mr. and Mrs. B. T. Elmore,	15 00	
Sanger, Cong. ch.	23 00	
Sunnyvale, Cong. ch.	11 60	
Upland, Friend, toward support Rev. W. O. Pye,	300 00	591 98

Hawaii

Honolulu, Central Union Cong. ch., 855.15; Kawaiahao Cong. ch., 415; chs., through Hawaiian Board, 26.45, 1,296 60

Sunday Schools

Washington.—Monroe, Cong. Sab. sch., 10.13; Odessa, English Cong. Sab. sch., for 1915, 22.37; Roy, Cong. Sab. sch., 7, 39 50
California.—Long Beach, Cong. Sab. sch., Bible Review Class, for Inghok, 30; Paradise, Craig Memorial Cong. Sab. sch., 15.50, 45 50
Hawaii.—Honolulu, Central Union Cong. Sab. sch. 50 00

135 00

MISCELLANEOUS

Mindanao Medical Work

New York.—New York, Mindanao Medical Miss. Assn. 1,500 00
New Jersey.—Westfield, George Weston, 125 00

1,625 00

FROM WOMAN'S BOARDS

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Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,109 06
For language grant for missionary, Western Turkey,	17 60
For repairs on Hindu Girls' School, Madura,	73 34
For repairs on Girls' School, Uduppiddi,	500 00

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For worker, Capron Hall, Madura, 261 50
For teachers in Spain, 600 00
For teachers in Ceylon, 225 00
For teachers in Western Turkey, 876 26
For teachers in Zulu, 437 50— 16,600 26

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From *Woman's Board of Missions for the Pacific* Mrs. W. W. Ferrier, Berkeley, California, Treasurer 800 00

23,523 74

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Maine.—Hampden, Friend, for native teacher, care Rev. R. A. Hume, 50; Portland, State-st. Cong. ch., of which 131.75 for work, care Rev. R. A. Hume, 30 for native helper, care do., and 15 for use of do., 176.75, 226 75

New Hampshire.— ———, Friend, for evangelistic work, care Rev. A. B. DeHaan, 600; ———, Friend, for native evangelists, care Rev. William H. Sanders, 100, 700 00

Vermont.—Georgia, Cong. ch., for work, care Rev. A. W. Clark, 3 90

Massachusetts.—Andover, South Cong. Sab. sch., for school, care Miss M. L. Graffam, 20; do., Mrs. Frank Emerson and Mabel E. Emerson, of which 5 for medical work, care Dr. F. F. Tucker, and 5 for school for married women, care Rev. W. O. Pye, 10; Auburndale, Cong. Sab. sch., for work, care Mrs. Mary C. Winsor, 25; Belmont, Payson Park Cong. Sab. sch., for student, care Miss Emily McCallum, 15; Boston, Central Cong. ch., for Peking, 288; do., Mt. Vernon Chinese Sab. sch., for evangelistic work, care Rev. C. A. Nelson, 42; do., Brighton Cong. Sab. sch., for use of Miss Esther B. Fowler, 20; do., Old South Cong. Sab. sch., for blind children, care Miss A. L. Millard, 4.68; Cambridge, J. Anna Sparrow, for school for married women, care Rev. W. O. Pye, 25; do., Japanese student, through Arthur B. Seymour, for evangelistic campaign in Japan, 6.89; Danvers, Maple-st. Cong. Sab. sch., Home Dept., for work, care Mrs. Edw. Fairbank, 10; Lexington, Mrs. W. O. Armes, for work, care Rev. A. W. Stanford, 5; Lowell, Kirk-st. Cong. ch., A. G. Cumnock, for work, care R. S. M. Emrich, 50; Newburyport, Miss A. E. Wiggin, for village school, care Rev. Edw. Fairbank, 50; Newtonville, Fred W. Rust, for Battalagundu station, Madura, 100; North Adams, 1st Cong. Sab. sch., for school, care Rev. T. D. Christie, 25; Northampton, Woman's Miss. Soc., 1st Cong. ch., for ward pavilion, care Dr. F. F. Tucker, in memory of Sarah Hyde Mensel and Mary Fowler Clark, 900; Pittsfield, Clarence Stephens, toward building, Theological Seminary, care Rev. J. J. Banninga, 100; South Hadley, Anna D. Lewis, for King School, care Miss C. R. Willard, 10; Taunton, Marcus A. Rhodes, for school for married women, care Rev. W. O. Pye, 25; Westfield, 1st Cong. Sab. sch., for pupil, Harpoot, 18; Worcester, Hope Cong. Sab. sch., for native teacher, care Rev. E. C. Partridge, 15; ———, J. Edw. Goldsbury, for Williams Hospital, Tehchow, China, 5; ———, Friend, for school for married women, care Rev. W. O. Pye, 25, 1,794 57

Connecticut.—Litchfield, Cong. Sab. sch., for pupil, care Mrs. T. W. Woodside, 1; Milford, Mrs. Owen T. Clark, for school for married women, care Rev. W. O. Pye, 25; New Britain, South Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 25; Norwich Town, Gertrude Avery, for use of Dr. C. D. Ussher, 1; Plainville, Two friends, for school for married women, care Rev. W. O. Pye, 7; South Windham, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; West Haven, 1st Cong. Sab. sch., for maintenance of house boat, care Rev. G. H. Hubbard, 25, 94 00

New York.—Berlin, Charles Albert Van Heusen, for school work, care Miss Gertrude Chaney, 10; Malone, Woman's Miss. Soc., Cong. ch., for hospital, care Dr. F. D. Shepard, 90; do., Katharine F. Gilbert, for hospital, care Dr. F. D. Shepard, 100; New York, Dyer B. Holmes, toward auto for Rev. C. A. Clark, 50; Orient, Edward D. Cahoon, for hospital work, care Mrs. M. L. Sibley, 100; Utica, Bethesda Cong. ch., of which 10 for work, care Rev. William N. Chambers, 10 for work, care Rev. J. J. Banninga, 10 for work, care Rev. Mark Williams, 30; ———, A friend, for hospital, care Dr. Kinnear, 20, 400 00

New Jersey.—Bound Brook, William W. Smalley, for work in hospital, Aintab, care Rev. J. E. Merrill, 120; Glen Ridge, Cong. Sab. sch., for B. Frank Carter Memorial Bed in hospital, care Dr. F. Van Allen, 40; Haddonfield, Mrs. C. A. Lynde, for school for married women, care Rev. W. O. Pye, 50; Upper Montclair, Christian Union Cong. Sab. sch., for scholarship, care Rev. G. C. Raynolds, 30, 240 00

Pennsylvania.—East Smithfield, Susie R. Peck, through Rev. C. C. Tracy, for work, care Dr. J. K. Marden, 2; Edwardsville, Welsh Cong. ch., for Theological Seminary, Madura, Rev. J. J. Banninga, 100; Philadelphia, 1st Schwenkfelder Sab. sch., for pupil, care Rev. W. O. Pye, 25, 127 00

Ohio.—Berea, Woman's Miss. Soc., Cong. ch., for work, care Miss Sarah Stimpson, 3; Brownhelm, Bible Class, Cong. Sab. sch., for pupil, care Rev. J. H. Dickson, 10; Columbus, 1st Cong. Sab. sch., for work, care Rev. M. S. Frame, 18.34; Geneva, Lottie Hunt, for scholarship, care Miss Gertrude Chaney, 5; Marietta, W. W. Mills, towards purchase of an auto for Rev. C. A. Clark, 50; Oberlin, Mrs. M. B. Guernsey, for scholarship, care Miss Gertrude Chaney, 20; Springfield, 2d Lutheran Sab. sch., Volunteers' Class, 5, and George H. Bell, 5, all for use of Miss Irene Dornblaser, 10; Toledo, Marion Lawrance, Cong. Sab. sch. of Washington-st. Cong. ch., for work, care Rev. Paul L. Corbin, 25, 141 34

District of Columbia.—Washington, Dr. G. C. Raynolds, for work in Van, 81 00

Georgia.—Atlanta, 1st Cong. ch., for student, Constantinople, 50 00

Alabama.—Talladega, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 70; do., Caroline E. Parkhurst, for the Little Boys' Home in Bombay, 60, 130 00

Indiana.—Angola, Cong. Sab. sch., for work, care Rev. W. H. Sanders, 35; Fort Wayne, Plymouth Cong. Sab. sch., for pupils, care Rev. R. A. Hume, 13.69, 48 69

Illinois.—Chicago, Grace Cong. ch., for native helper, care Rev. A. H. Clark, 18; do., J. S. and Helen Brocksmit, in memory of Helen Brocksmit, for work, care Mrs. M. S. Frame, 50; do., E. H. Pitkin, towards purchase of an

auto for Rev. C. A. Clark, 50; Elgin, 1st Cong. Sab. sch., for student, care Rev. T. D. Christie, 10; La Grange, M. J. Carpenter, towards purchase of an auto for Rev. C. A. Clark, 50; Rockford, Free ch., Confirmation Soc., for scholarship, care Paul Nilson, 60; do., 2d Cong. ch., for kindergarten, care Mrs. T. D. Christie, 2, 240 00

Michigan.—Detroit, Myron C. Stowell, 10, John Kalbfleisch, 5, all toward an auto for Rev. C. A. Clark, 15 00

Wisconsin.—Florence, Harald Rasmussen, for hospital, care Dr. H. N. Kinnear, 1 00

Minnesota.—Alexandria, Y. P. S. C. E., for pupil, care Miss Vina Sherman, 25; Duluth, Pilgrim Cong. Sab. sch., for pupil, care Rev. H. M. Irwin, 20; Minneapolis, Plymouth Cong. Sab. sch., for McKinley Boys' School, Bombay, 59.47; do., Mary T. Harmon, for King School, care Miss C. R. Willard, 27; Northfield, Anna T. Lincoln, for work, care Miss C. R. Willard, 7.50; St. Paul, People's Cong. ch., for native helper, care Mrs. T. S. Lee, 20; do., Alice E. Andrews, for King School, care Miss C. R. Willard, 6, 164 97

Iowa.—Corning, Cong. Sab. sch., for pupil, care Mrs. C. A. Nelson, 35; Des Moines, Mary E. Hyde, for King School, care Miss C. R. Willard, 3; Grinnell, Leota Kellenbarger, for library, care Rev. E. Pye, 5.50, 43 50

Missouri.—St. Louis, Pilgrim Cong. ch., for work, care Rev. B. V. Mathews, 1 80

South Dakota.—Tyndall, 1st Ger. Cong. ch., for work, care Rev. C. A. Nelson, 15; do., Wolf's Creek Ger. Cong. ch., for work, care Rev. C. A. Nelson, 15; do., Worms Ger. Cong. ch., for work, care Rev. C. A. Nelson, 15, 45 00

Nebraska.—Butte, Zion Ger. Cong. ch., for work, care Rev. C. A. Nelson, 4 00

Kansas.—Kansas City, Mary L. Dougherty, for school for married women, care Rev. W. O. Pye, 25; La Crosse, James H. Little, for work, care Rev. L. Hodous, 125; Topeka, Rev. O. D. Crawford, for school for married women, care Rev. W. O. Pye, 2; do., Mary H. Shirer, for work, care Miss Mabel Huggins, 5, 157 00

Montana.—Plevna, Immanuel Ger. Cong. ch., for work, care Miss J. L. Graf, 11 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 25 00

Idaho.—American Falls, 1st Ger. Cong. ch., for work, care Rev. C. H. Maas, 5 00

California.—Los Angeles, St. Paul's Presb. ch. Ladies, through Rev. C. C. Tracy, for work, care Dr. J. K. Marden, 2.10; Upland, Mrs. Catherine S. Harwood, for outstation work, care Rev. W. O. Pye, 500, 502 10

Hawaii.—Honolulu, Missionary Gleaners, for work, care Miss Jessie R. Hoppin, 40 00

Canada.—Pictou (Ont.), Mrs. Mary Langlois, for King School, care Miss C. R. Willard, 20; Wiarton (Ont.), Thomas Baldwin, for Bible Training School, care Rev. W. O. Pye, 25, 45 00

Turkey.—Constantinople, Greek Y. P. S. C. E. of Gedik Pasha, for pupil, care Mrs. A. W. Stanford, 7 00

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For work, care Rev. F. B. Bridgman,	100 00	—— 750 00

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Income St. Paul's Institute

For St. Paul's Institute, 393 75

7,678 59

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Legacies received in December, 35,566 70

116,037 19

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177 00

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